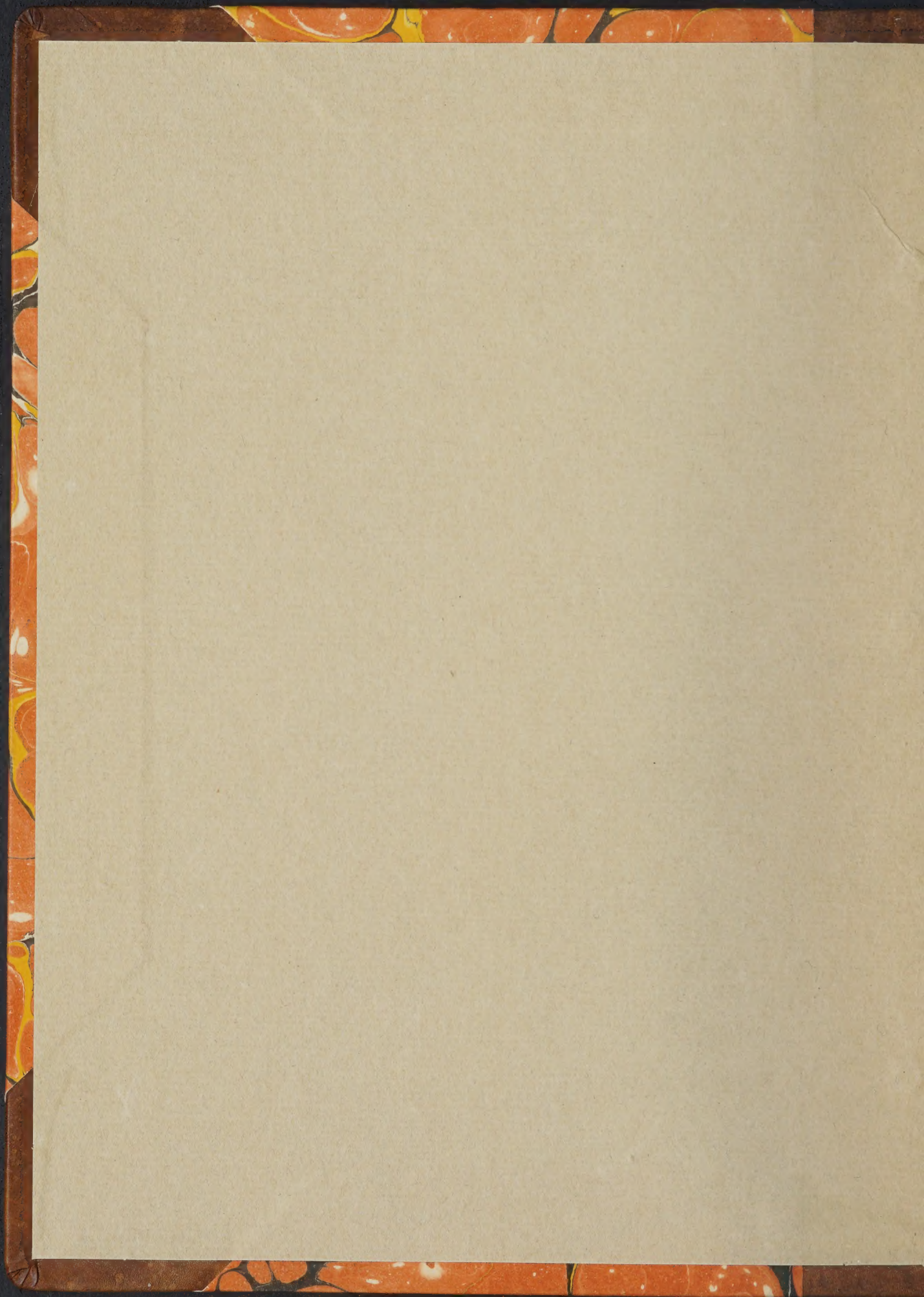


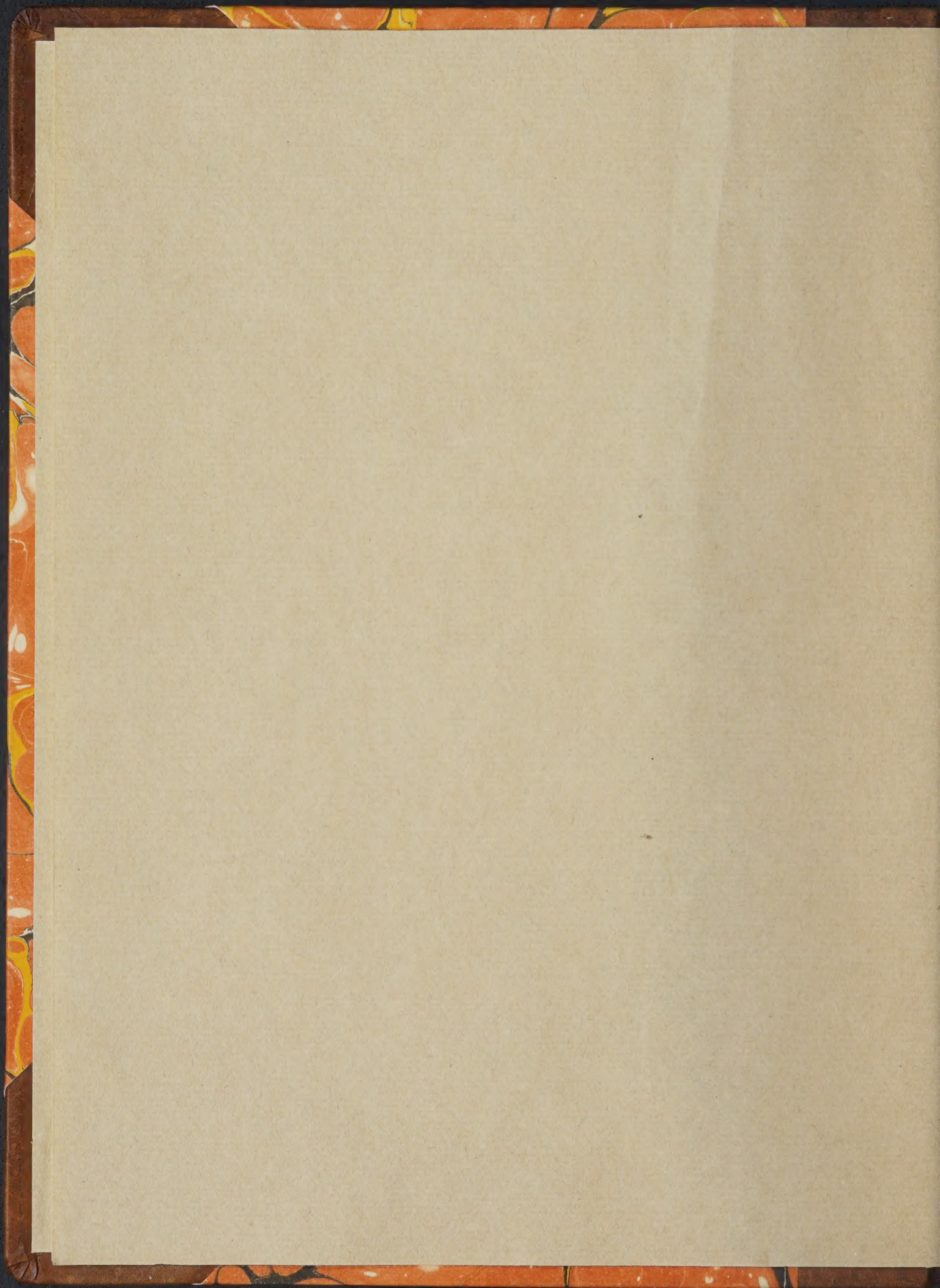












THE
SPEECHES
AND
PRAYERS
OF

Some of the late King's Judges, *viz.*

Major General *Harison*, Octob. 13.

Mr. *John Carew*, Octob. 15.

Mr. Justice *Cooke*, Mr. *Hugh Peters*, Octob. 16.

Mr. *Tho. Scott*, Mr. *Gregory Clement* } Octob. 17.
Col. *Adrian Scroop*, Col. *John Jones*, }

Col. *Daniel Axtell*, & Col. *Fran. Hacker*, Oct. 19

1660.

The times of their Death.

Together with

Severall occasionall *Speeches* and *Passages*
in their Imprisonment till they came to
the place of Execution.

Faithfully and impartially collected for
further satisfaction.

Heb. 11. 4 *And by it he being dead, yet speaketh.*

Printed Anno Dom. 1660.

STEECHES

PLAYERS

Some of the late King's Judges

Major General Oglethorpe

Mr. John Oglethorpe

Mr. Justice Cooke, Mr. Justice Oglethorpe

Mr. Justice Oglethorpe, Mr. Justice Oglethorpe

Col. Oglethorpe, Col. Oglethorpe

Col. Oglethorpe, Col. Oglethorpe

The times of the Oglethorpe

The Oglethorpe

Several occasional speeches and

in their important and every

of the Oglethorpe

Fairly and impartially collected for

The Oglethorpe

His Oglethorpe

John Oglethorpe



To the Reader.

REader, the intent of this Epistle is not to set forth (in a commendatory way) any thing concerning the persons, or their sufferings, though much might be spoken deservedly in that matter, but only to present unto thee the words of dying men, some part whereof was occasionall Discourses (betwixt them and some friends that visited them) in the Prison, yea in the Dungeon; unto every particular there are sufficient Witnesses in this City, unto whom we can appeale, that there is nothing patronized upon these sufferers but what was spoken by them, though it is not all that was spoked by them, for that would have swelled into too large a volume: What thou hast here therefore are but some small mites, carefully taken out of their great treasury. Here are also extraicts of severall
Letters

To the Reader.

Letters coppied from their own hand writings ; the rest is their Speeches and Prayers (at the time and places of Execution) taken by exact short-writers, and divers of the best coppies have been compared, and the worke (with much care and industry) hath been brought to this perfection. There hath some speciall reasons moved us to undertake this matter : as first, to prevent that wrong which might be done to the deceased, and more especially to the name of God, by false and imperfect coppies. Secondly, to satisfie those many in City and Countrey who have much desired it. Thirdly, to let all see the riches of grace magnified in those servants of Christ. Fourthly, that men may see what it is to have an interest in Christ, in a dying houre, and to be faithfull to his cause. And lastly, that all men may consider and know, that every mans judgement shall be from the Lord. Prov. 29. 26.

I

*Some occasional Speeches, and memorable Passages
of Major Generall Harrison's, after his
coming to Newgate. With his Speech upon
the Ladder.*

THe day of his coming to *Newgate* from the *Tower*; at night he sent his Wife word that that day was to him as his Wedding day.

When the Sentence was pronounced, he said, whom men have Judged God doth not condemn, *Blessed be the Name of the Lord.*

And as he was carried away from the Court through the croud, the people shouted, *And he cryed good is the Lord for all this;* I have no cause to be ashamed of the cause that I have been engaged in. Some Friends ask'd him how he did; he answered, very well, and cannot be in a better condition if I had the desires of my heart; we must be willing to receive hard things from the hands of our Father, as well as easie things. When he came to *Newgate* there was Chaines put upon his Feet; And he said, Welcome, Welcome, Oh this is nothing to what Christ hath undergone for me; this is out of his great loving kindnesse and faithfulness and my God is All-sufficient in all Conditions. And also soon after his coming into the Dungeon, in order to his Execution, a Woman belonging to the Goal, who was sent to make cleane the Roome, and to make a Fire for him, was ask'd when she came out by divers people (whereof some were scoffers) how the Major General behaved himself, and what he said. To which she answered, she knew not what he had done to deserve to be there, but sure she was that he was a good man, and that never such a man was there before; for he was full of God, there was nothing but God in his mouth; so that it would have done any one good to have been neer him, or with him: And his discourse and frame of heart would melt the hardest of their hearts.

Some time after he was put into the Hold, Three Ministers of the City were sent by the Sheriff to discourse with him.

And their discourses was to endeavour to convince him.

First, *Of being guilty of the King's Bloud.*

Secondly, *Of Mr. Love's Death.*

Thirdly,

2 *Passages and occasionall Speeches*

Thirdly, *Of breaking the Old Parliament.*

Fourthly, *Of being loose in Family duties, and the Observation of the Lord's Day.*

Fifthly, *Of the justnesse of this thing that was upon him by reason of his iniquity.*

To which he answered, As to the Bloud of the King, I have not in the least any Guilt lying upon me ; for I have many a time sought the Lord with Teares to know if I have done amisse in it, but was rather confirmed that the thing was more of God then of Men : and besides what I did, I did by Authority of Parliament, which was then the onely lawful Authority ; for God owned it by pleading their Cause, and Fighting their Battels for them : the Lords people owned it by rejoycing in it, and praying for it ; the Generality of people both in England, Scotland, and Ireland owned it by yielding Obedience to it ; Forreign Princes owned it by sending their Ambassadors ; therefore it was rather the Act of the Parliament, then ours that were their servants. He declared that he was very tender of the King, insomuch that the King himself did confesse that he found him not such a person as he was represented to him (when he was brought out of the Isle of Wight,) and that he had some skill in Faces, so that if he had but seen his Face before, he should not have harboured such hard thoughts of him.

Secondly, As to Mr. Love's Death, I was in Scotland when he was Condemned and had no hand in it in the least. They desired to know if he did not say then, *That if a godly Man so transgresse as to bring himselfe under the Condemnation of the Law, it were not a just thing for him to suffer for his sin :* He told them he did not remember that he did say so, But then said, *if a godly Man did so transgresse a righteous law, he ought to suffer as another Man.*

Thirdly, The breaking of the Parliament was the Act and Designe of General Cromwell ; for I did know nothing of it : that morning before it was done, he called me to go along with him to the House, and after he had brought all into Disorder, I went to the Speaker and told him ; Sir, seeing things are brought to this pass, it is not requisite for you to stay there : he answered, he would not come down unlesse he was pulled out : Sir, said I, I will lend you my hand ; and he putting his hand into mine, came down without

without any pulling, so that I did not pull him; Indeed afterwards I was glad the thing was done, for I did see they did intend to perpetuate themselves without doing those desirable things which are expected and longed for by the Lords people; and apprehending that God had done this work by them, and that he had some more worthy persons to come upon the stage, the Lord is my witnesse, that I had no selfe-interest in that Action, but it was out of the integrity of my heart as to the Lord. Afterwards when *Cromwell* and his party did set up themselves in their room, I abhorred them and their wayes, and suffered imprisonment by reason I would not joyne with them in that iniquity and go against my conscience; there is nothing of this also that lyes as guilt upon me.

Fourthly; Concerning Family-duties, and the Observation of the Lords Day, there stands my Servant, let him speak to it; for he hath lived with me about this Eight years.

The Servant answered, That those reports were very false; for his master was a man in a manner wholly devoted to religious exercises, very frequent in prayer, and diligent in expounding the Scriptures, to the great comfort and consolation of all his whole Family, and that he was very zealous in observing the Lords day.

Fifthly, He said that the Lords Spirit did witnesse with his Spirit, that all his sinnes was done away by Jesus Christ, and that he hath peace with God, and was assured that this was not come upon him for his iniquity.

They discoursed of many other things, but these were the chiefest, so farre as one then present could afterwards remember. He parted very sweetly and lovingly with the said Ministers, and they told him that they came then by the desire of the Sheriffe, but that they would willingly come againe upon a Christian account.

Many Friends came to visit him whilst he was in that place, and found him full of the Joy of the Lord; so that some apprehended that he was cloathed with the spirit of the Lord.

The Sheriffe came that morning that he was to dye, and told him that in half an hour he must be gone; he answered that he was ready and would not have them stay at all on this account. But the Sheriffe left him to stay a little longer, and in the mean time,
he

he was longing for the Sheriffs coming, and as his Friends judged he was in hast to be gone, and said, he was going about a great work for the Lord that day, and that his support was, that his sufferings was upon the account of Jehovah the Lord of Hosts: he said, he looked upon this as a clear answer of his prayers; for many a time said he, have I begged of the Lord, That if he had any hard thing, any reproachful work, or contemptible service to be done by his people, That I should be employed in it; *And now blessed be the Name of God, who accounteth me worthy to be put upon this service for my Lord Christ: Oh, this is nothing to what Christ hath suffered for me.*

He parted with his wife and friends with great joy, and chearfulness as he did use to doe when going some journey or about some service for the Lord, He told his VVife he had nothing to leave her but his Bible; but that he was assured that God would make up all her losses in due time, and desired that those that did love him, should manifest their love in being loving and tender to his dear VVife.

Some passages at the Dungeon Dore as he came forth, the Sheriffe commanding the Keeper to acquaint Mr. *Harrison* he must go to suffer; the Keeper came forth and returned answer, that he was ready when he pleased: Then the Sheriffe commanded the Keeper to fetch him forth; so he came forth immediately, sooner then was expected; (running down the Stairs with a smiling countenance) by reason of his sudden coming, the dore (that he was to go up a pair of stairs at) was not opened, which occasioned his stay in the Hall till the Keeper could be found; and there one Mrs. *M.* took him by the hand, and said, with a loud Voice, *Blessed be the great God of Hosts, that hath enabled you and called you forth to bear your Testimony, the God of all grace and peace be with you, and keep you faithful to the death, that you may receive a crown of life.* VVith that one of the Officers pulled the woman away by the shoulder, saying, Away with this woman she stands prating here. But the Major General replied, Be not offended with her, she speaks Scripture language: So they thrust her away from him, and would not permit any to speak more to him in that place. Then he spake, saying, *I blesse the Lord that hath called me forth, and hath inabled me in the power of his strength, to offer my*
life

life with satisfaction and cheerfulness in obedience to the Will of God, I bless the Lord I am full of the manifestation of his love in the Lord Jesus; it's a day of joy to my soul. I say God hath enabled me, to whom all the powers of the world are but as a drop of a bucket; & said he I do find so much of the joy of the Lord coming in that he was carried far above the fear of death being going to receive that glorious and incorruptable crown which Christ hath prepared for him.

Then he was carried into a Roome where the common Prisoners were, and told them what a sad thing it was to be condemned to dye, and to want the love and favour of God: but it's not so with me; for though I dye, yet I know I shall live with Christ to all Eternity, and this is out of the exceeding riches of the Grace of God; for he it is that maketh the difference; For as I am in my selfe, I am a base, vile, and nothin-creature; but compleat in him who is the Head of all Principalities and Powers. Poor men! I wish you all as well as I doe my own Soule. Oh that you didst but know Christ! his bowels Ears towards the greatest of sinners; his blood is sufficient to doe away the deepest iniquity; He waiteth to be Gracious and is willing to receive all that come unto him; Oh therefore labour to come to Christ; your time in this VWorld is short and uncertain; you are walking upon the brink of Eternity, and are ready to drop in every moment, if you dye without the Fear of our God you will be miserable for Ever and Ever; but if you come to know Christ to be yours, it will be your Joy and Happinesse world without end. He then put his hands into his pocket and gave them some money, and wished them to take heed of sinning against the Lord, And from thence was carried upon the Leads on the Top of Newgate, so that he could see the greatest part of the City. he then said, *The Earth is the Lords and the fulnesse thereof and there is nothing hid from his Eyes.* From thence he was carried down two paire of staires, where he was tied about the back, breast and shoulders; he took the Rope in his hand and said, *Friends take notice that God gives me power to receive this with thanksgiving,* and he helpt the Serjeant to put on the Rope. Then a friend came weeping to him to take her leave of him, he said, *Hinder me not, for I am going about a work for my master.* Then looking about him said, *Sirs, it's easie to follow God when*

he makes a hedge about us, and makes liberal proviſion for us; but it's hard for me ſt to follow him in ſuch a diſpenſation as this; and yet my Lord and Maſter is as ſweet and Glorious to me now as he was in the time of my great proſperity.

He alſo ſaid, this I can ſay for my ſelfe That according to the light that God hath given me, I have ſerved him and my Country with integrity and uprightneſſe of heart, not willingly, nor wittingly wronging any; but this I have done with much infirmity and weakneſſe. One telling him, that he did not know how to underſtand the mind of God in ſuch a diſpenſation as this, He ſaid wait upon the Lord; for you know not what the Lord is leading to, and what the end of the Lord will be.

After this, addreſſing himſelf to a Gentleman, he ſaid, *I dare not nor cannot be a pleaſer of men; a friend answered, it appeared ſo by your declining Cromwell's Interſt; which words he aſſented, and further ſaid, the manner of my ſpeaking before the Court may ſeem ſtrange to ſome; but my deſigne was not to approve my ſelf before Men but God; and what I ſaid, was according to my conſcience.* And as the Rope was tying on, he repeated ſaue's words to Abraham, *Father, here is the wood, but where is the Sacrifice?* and alſo ſaid, *That if the Lord ſee good, he can provide another ſacrifice, he can deliver thoſe that are appointed to dye; but his will be done, Death is not terrible to me; yea, it is no more to me then a Ruſh, I have learnt to dye long ago.* And was often heard to ſay, concerning the Lords diſpenſation to him and his people *Shall not the Lord doe with his own what it pleaſeth him?* And ſo parting with his Friend, went down ſtairs to the Sledge, and aſkt which way muſt I ſit, for I am not acquainted with this: *Good is the Lord in all his wayes.* Then he was carryed away in the Sledge, having a ſweet ſmiling Countenance, with his Eyes and Hands liſted up to Heaven, his countenance never changing in all the way as he went to the place of Execution, but was mighty chearful to the aſtoniſhment of many. He called ſeveral times in the way, and ſpoke aloud, *I go to ſuffer upon the account of the moſt Glorious cauſe that ever was in the World.* As he was going to ſuffer, one in a deriſion called to him and ſaid, *VVhere is your Good Old Cauſe?* He with a chearful ſmile clapt his hand on his breaſt, and ſaid, *Here it is, and I am going.*

of Major Gen. Harrison.

going to seal it with my bloud. And when he came to the sight of the Gallows, he was transported with joy, and his servant askt him how he did, he answered, never better in my life : his servant told him, Sir, there is a Crown ready prepared for you ; Oh yes said he ! I see it ; when he was taken off the Sledge, the Hangman desired him to forgive him, I do forgive thee, said he, with all my whole heart as it is a sin against me ; and told him he wish'd him all happinesse : and further said, alas poor man, thou dost it ignorantly ; the Lord grant that this sin may not be laid to thy charge : and putting his hand into his pocket, gave him all the money he had ; and so parting with his Servant, hugging of him in his arms, and went up the Ladder with an undaunted countenance.

Maj. Gen. Harrison's Speech upon the Ladder.

Octob 13. 1660

Gentlemen,

I Did not expect to have spoken a word to you at this time, but seeing there is silence commanded, I will speak something of the work God had in hand in our dayes.

Many of you have been Witnesse of the Finger of God that hath been seen amongst us of late years, in the Deliverance of his people from their Oppressors, and in bringing to judgement those that were guilty of the precious bloud of the deare Servants of the Lord, And how God did witnesse thereto by many wonderfull and evident Testimonies, as it were immediately from Heaven : insomuch that many of our Enemies who were persons of no mean Quality, were forced to confesse, That God was with us, And if God did but stand neuter, they should not value us ; And therefore seeing the Finger of God hath been pleading this Cause, I shall not need to speake much to it : In which work I with others were Engaged ; for the which I do from my soul blesse the Name of God, who out of the exceeding riches of his Grace, accounted me worthy to be instrumentall in so glorious a worke ; and though I am wrongfully charged with Murder and Bloodshed, yet I will tell you I have kept a good Conscience both towards God and towards Man : I never had malice to any Man, neither did I Act maliciously towards any person, but as I judged them to be Enemies to God and his people And the Lord is my
B 2
witnessse

witnesse that I have done what I did out of the sincerity of my heart to the Lord; I blesse God I have no Guilt upon my conscience, but the Spirit of God beareth witnesse that my actions are acceptable to the Lord through Jesus Christ: though I have been compassed about with manifold infirmities, failings, and imperfections in my holiest Duties, but in this I have comfort and consolation, that I have peace with God, and do see all my sins wash'd away in the Blood of my dear Saviour. And I do declare as before the Lord, that I would not be guilty wittingly, nor willingly of the blood of the meanest Man, no not for ten thousand worlds, much lesse of the blood of such as I am charged with.

I have againe and againe besought the Lord with Tears to make known his will and mind unto me concerning it, and to this day he hath rather confirmed me in the justice of it; and therefore I leave it to him, and to him I commit my wayes: but some that were eminent in the worke, did wickedly turn aside themselves, and to set up their Nests on High, which caused great dishonour to the Name of God, and the profession they had made; And the Lord knows, I could have suffered more then this rather then have fallen in with them in that iniquity, though I was offered what, I would if I would have joined with them; my Aim in all my proceedings was the glory of God, and the good of his people, and the welfare of the whole Commonwealth.

The people observing him to tremble in his hands and legs, he taking notice of it, said,

Gentlemen, By reason of some scoffing that I do hear, I judge that some do thinke I am afraid to die by the shaking I have in my hands, and knees, I tell you no; but it is by reason of much blood I have lost in the Wars, and many wounds I have received in my body, which caused this shaking and weaknesse in my Nerves; I have had it this twelve years, I speak this to the praise and glory of God; he hath bath carryed me above the fear of death: and I value not my life because I go to my Father and am assured I shall take it up again.

Gentlemen, Take notice that for being instrumentall in that cause, and interest of the son of God which hath been pleaded amongst us, and which God hath witnessed to by Appeals and Wonderfull Victories; I am brought to this place to suffer death this day, and if I had ten thousand lives, I could free'y and cheerfully lay them down all to witnesse to this matter.

Oh

The Speech.

9

Oh what am I poor worm that I should be accounted worthy to suffer any thing for the sake of my Lord and Saviour Jesus Christ, I have gone joyfully and willingly many a time to lay downe my life upon the account of Christ, but never with so much joy and freedome as at this time; I do not lay downe my life by constraint, but willingly; for if I had been minded to have run away, I might have had many opportunities, but being so cleare in the thing, I durst not turne my backe nor step a foot out of the way, by reason I had been engaged in the service of so glorious, and great a God; however men presume to call it by hard Names, Yet I believe ere it be long, the Lord will make it known from Heaven, that there was more of God in it then men are now aware of. All the Gods of the Nations are but Idols, they have Eyes but see not, and Mouthes but speak not, and cannot save those that trust in them. But my God is the King of Kings, and Lord of Lords, before whom all you here, and all Nations are but as a drop of a Bucket. And he will never leave those that truly trust in him, unto whose Glory I shall surely go, and shall sit on the right hand of Christ in Heaven, it may be to Judge those that have Unjustly Judged me, Matth. 25. 33. 34. 1 Cor. 6. 2.

The Sheriffe minding him of the shortnesse of time, if he had any thing to say to the people he might.

He said, I do desire as from my own soul, that they and every one may fear the Lord, that they may consider their latter end, and so it may well with them; and even for the worst of those that have been most malicious against me, from my soul I would forgive them all so far as any thing concerns me; and so far as it concerns the cause and glory of God, I leave it for him to plead; and as for the cause of God, I am willing to justifie it by my sufferings, according to the good pleasure of his will.

I have been this morning, before I came hither, so hurried up and down Stairs (the meaning whereof I knew not) that my spiritts are almost spent; therefore you may not expect much from me.

Oh the greatnesse of the love of God to such a poor, vile, and nothing-creature as I am! what am I that Jesus Christ should shed his hearts Bloud for me, that I might be happy to all Eternity, that I might be made a sonne of God, and an heire of Heaven! Oh, that Christ should undergo so great sufferings and reproaches for me, and
should

Should I not be willing to lay down my life, and suffer reproaches for him that hath so loved me ! Blessed be the Name of God, that I have a life to lose upon so Glorious, and so Honourable an account : then praying to himselfe, with teares; and having ended, the Hang-man pull'd down his Cap; but he thrust it up againe, saying, I have one word more to the Lords people, that desire to serve him with an upright heart : let them not think hardly of any of the good wayes of God, for all this ; for I have been near this seven Years a suffering person, And have found the way of God to be a perfect way, his Word a tryed Word, a Buckler to them that trust in him, and will make known his Glorious Arm in the sight of all Nations. And though we may suffer hard things, yet he hath a Gracious end, and will make a good end for his own glory and the good of his people ; therefore be chearfull in the Lord your God, hold that fast which you have, and be not afraid of suffering; for God will make hard and bitter things sweet and easie to all those that trust in him : keep close to the good Confession you have made of Jesus Christ, and looke to the recompence of reward ; be not discouraged by reason of the cloud that now is upon you ; for the Sonne will shine, and God will give a testimony unto what he hath been a doing in a short time.

And now I desire to commit my concernments into the hands of my Lord and Saviour Jesus Christ, he that hath delivered himselfe for the chief of sinners ; he that came into the world, was made flesh, and was crucified, that hath loved me, and washed me from my sins in his own blood, and is risen again, sitting at the right hand of God, making intercession for me.

And as for me, Oh, who am I ? Poor, Base, Vile worne, that God should deal thus by me ; for this will make me come the sooner into his Glory, and to inherit the Kingdome, and that Crown prepared for me ! Oh, I have served a good Lord and Master, which hath helped me from my beginning to this day, and hath carried me through many difficulties, tryals, straits, and temptations, and hath alwaies been a very present help in time of trouble ; he hath covered my head many times in the day of Battle : by God I have leaped over a Wall, by God I have run'd through a Troop, and by my God I will go through this death, and he will make it easie to me. Now into thy Hands, O Lord Jesus, I commit my spirit.

*Some Occasional Speeches, and memorable Passages
before Execution of Mr. John Carew.*

WHen the first tidings of the Adversaries intentions to seize and apprehend him (being then in *Cornwall*) came to his knowledge, he uttered these words, or to this Effect. That he had committed both his life and estate to the Lord; to save or destroy, as he thought meet; and therefore he would not by any means go out of the way, though provoked thereunto by several Friends.

After he was seized upon in the Countrey, and coming up to *London*, he had a gracious presence of the Lord with him: sweetly supporting him in the sense of the love of Christ to his soul; and being perswaded, that the cause of his suffering from man was such, as he had no cause to be ashamed of; otherwise, the many reproaches and hard usages in the way to *London* had been sufficient to have troubled his spirit. In most Townes where he came, the Generality of the people Reviling him, with such words as these: hang him Rogue, pitie him, said others, hang him up said some (at *Salisbury*) at the next Signe-post without any further trouble. Look said others how he doth not alter his countenance; but we believe he will tremble when he comes to the Ladder. This is the Rogue will have no King but Jesus. Indeed, the rage of the people all the way was such, that had he not been indued with strength from on High, he could not have undergone the wicked and barbarous Deportment and Carriage of the Giddy multitude which he was subjected to.

After he came to *London*, and had many opportunities of Escape, if he had thought it meet (before he was sent to the *Tower*) yet he would not, knowing how much the Name and Glory of God was concerned in his faithful witness to the cause of Christ, for which he was in Bonds. And the truth is, his joy in the Lord was such that when many came drooping in spirit to him (by reason of the Gloominess of this present dispensation) they went away refreshed and comforted, by those many Gracious words that came out of his mouth.

When

When word was brought him that Maj. General *Harrison* was dead, he said well, my turn will be next, and as we have gone a long in our Lives, so must we be one in our death. The Lord God grant, that I may have strength from himselfe, to follow courageously to the last breath: and that I may much honour and glorifie God, whom I have made profession of; I can doe nothing of my selfe, but my strength is in the Lord of Hosts, who hath helped me from my beginning to this day, and will help me to the end. The night before he suffered, some of his Natural Relation came to take their leave of him, and when they were parting, they shed some tears, but when he perceived it, said, O my Friends, if you did know and feel what joy I have, and what a Glorious Crown I shall receive from the hand of Christ (for this work) you would not Mourn, but Rejoyce that I am counted worthy to be a witnesse to this Cause, and said further, *The Lord preserve you all from the portion of this Generation*; for assuredly, There is great wrath from the Lord that will reach them to their destruction. When Mr. L. came to take his leave of him, he asked this Question (*viz.*) how it was with him? he Answered, very well I bless my God, as to my interest in him, I have not the least doubt, but do know assuredly, that when my soul shall be separated from this body, *I shall be taken into his presence where is fulnesse of joy, &c.* And by Jesus Christ be presented to my Father without spot and blame, in his own compleat and perfect Righteousnesse which is free, and not for any of mine own works: for I am a poor sinful and wretched creature, and compassed about with many infirmities. And when it was asked him, if he had any thing of conviction upon him as to what he was to suffer for? he answered no, not in the least, for said he, Though man have Condemned yet the Lord hath and doth justifie; he added, the Lord hath justified it in the Field once already, in this Nation (but that is now accounted as a thing of Nought) but he will again doe it with a Witnesse and prayed that the Lord would deliver him (*viz.*) Mr. L. from that Judgement that was at hand by which he would do it. To this effect spake he also to many that did quere with him about this matter——being told that his Nephew and some others were doing their utmost for his Reprive, he replied, that there is nothing to be done: for the Sheriffe hath brought me word

word (just now) that I must Dye to morrow, and that there was some that desired I might not be Quartered, but it would not be granted. But Death is nothing to me, let them Quarter my body never so much, God will bring all these pieces together againe. It was asked him if he had assurance of the love of God? he said, yea, yea, he had Fought a good Fight and had overcome, and he was ready to suffer the will of God. One asked him if he thought there would be a Resurrection of the Cause? he Answered, he Dyed in the faith of that, as much as he did that his body should rise again, and if he did not believe that, he should not be so cheerful at the Sentence of Death, he said also he had not the least regret or disturbance on his spirit, about that for which he was to die, for what he did was of the Lord, and if it were to be done againe he would do it. And the way they took to suppress and destroy those that did not think the Kings person Sacred, their blood will make many hundreds more perswaded of the truth of it: it was grievous to him, to hear how at his Tryal they blasphemed God, and his people; but he was resolved he would own the Lord among them, which they could not bear, Therefore they were so violent against him; he said the Gospel was going from London, and Popery and Superstition, &c. was coming in, and it would be a rare thing to find a Professor of religion in London shortly: he encouraged those about him, to keep close to the Lord in this evil day; Oh! said he, who would have thought some years since, that Popery and Formality should have been let in again to these Nations? he said, they were so barbarous, they would not allow him some small time to take a little Rest, before he was to suffer, which was all he needed or desired of them; For he was much tired with speaking to company, which came continually in: He desired to be remembred to some Friends, and tell them, *That this was the last Beast, and his Rage was great, because his time was short.* Some more expressions he uttered to this effect. But in all his words and manner of speaking, he manifested the highest Christian Magnanimity and holy Greatnesse of mind, and such a spirit of joy and Glory rested upon him, even to astonishment. It was asked if he apprehended his confidence would continue to the Death? he said, he was not strong in his own strength, but in the Lord's strength, which he still relyed upon. And he said to one

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by him, will you not see how God will carry me through next day? and desired prayers for him. One asked him what he thought of this severe hand of God? he said, that which was hid secret in the bosome of the Father, should be manifested in due time: Oh! said he, it Grieves me to think how Popery is coming upon us like a flood in this poor Nation, and the great Judgement that will follow. But the Lord will be a hiding place for his poor people, until the indignation be over-past: let not our Enemies think to break the Spirit by putting us to Death; for I am confident, That God will give his Spirit Seven-fold unto those that are left; but for the Enemy, the Lord hath set their Feet in slippery places, so that when they come to their measure, they must be cast down: Therefore 'tis the duty of the Lords people to waite patiently, *And he that shall come, will come, and will not tarry.* 'Tis a trying time, and none but those that are endued with power from on High, will be able to hold out. One asking him, where his Chaine was? he said, here it is; and though I have worn it so long, that it hath entred into my Flesh, yet it was not as *Joseph's*, it had not entred into their soule. He was highly raised up in admiring the Grace of God, That he should be accounted worthy to wear a Chaine for Christ, saying, They have been blessed Chaines to me; adding, that the Lord had crowned him beyond many of his Brethren, being courted worthy to seal Gods work with his blood; admiring that God should accept of such a crasie body: much of his strength being already spent; yet, That God should so honour it in the end; he much admired the Depths of the love of God to such an unworthy Worme. The Lord will bring my blood (saith he) to cry with the rest of the Martyrs, *How long, O Lord, Holy and True; &c.* As for Death, or the fears of it, I am got above them, in and through the beholding of the Glory of our God, into which I am entring; which Glory shall be shortly for the reviving of the spirits of his Saints, and Destroying of his Enemies. A Friend speaking to him (the night before he dyed) of his dispensation, he said, he was perswaded, That their blood would be of much advantage to the Cause in Foreign Nations. Two Friends that came to visit him, being (as he thought) under some Trouble of Spirit, he directed his speech to them, as follows; Be not troubled, there is nothing
stands

stands between me and the Father ; For I goe with all clearenesse and freedome, and I know, That Jesus Christ is my compleat Righteousnesse; and this is my Crown of Rejoycing, *That I dye not in the Lord onely, but for the Lord*; And think not that this blessed Cause shall be lost ; for it shall reach to the end of the Earth. Think not your prayers lost ; for your prayers and Tears with our blood, shall come down shortly upon *Babylon*, although they think to heale her, yet they shall give her a greater blow then ever we could have given her in our persons. Those who have been pleading for suffering, who so ready to run away from it ? While the Lord hath given us a little of the Spirit of Rejoycing, that hath made us willing to be giving up our selves unto him. And, although the Enemy think to Conquer us, they shall never doe it ; for we are got above them in the spirit of the Kingdome ; we trample upon them, and they are under our feet; and this blood that now is shed, shall warme the blood that hath been shed before; and shall come down and do notable Execution upon the Enemy. The Lord hath (in much Wisdome) hid this death from us, and hath alured us unto it ; but he hath fitted us for it, and be not troubled, that he hath taken away two or three drops of the spirit ; for he will in the Room thereof, pour it out upon you.

The day he suffered and the houre being come, The Rope being tyed about him he rejoyced exceedingly, saying, Oh ! what am I ; hat I should be bound for the Cause, and interest of the Son of God ? And when he was coming down *Newgate-stairs*, to go into the Sledge, in a very Smiling Cheerful manner, his Countenance shining with great Glory, uttered words to this Effect ; My Lord Jesus, for the joy that was set before him, endured the Croffe, and despised the shame, and is now set down on the right hand of God ; whose steps I desire to follow. It was also observ'd that the cheerfulnesse of his countenance all the way as he went to the Gibbet, remained, to the encouragement of the faithful, and admiration of Enemies, uttering by the way many cheerful expressions, setting forth his joy in the Lord.

When he was brought to the Gibbet, before he went up the ladder (his hands being bound) he exhorted several Friends standing by, to be Faithful unto Death ; and not to be ashamed of the Cause

cause for which they suffered, and they should receive a Crown of life. And further said to a friend that stood by, That he hoped the Truths of the kingdom, which he had preached up and down would not be the less esteemed, for that he now came to seale it with his blood.

Mr. Carew's Speech upon the Ladder, Octob. 15. 1660.

TRuly it is not words, nor that which I have to speak in mine own spirit will glorifie God, or give any advantage to your souls, or unto me: but it is, if I may speak a few words in the spirit of the Lord, and in the power of his might, and from an infused love unto Jesus Christ: that would indeed give me an open entrance, and make my passage very sweet; and a blessing may be left behind, even upon you. The first thing (indeed) that hath been very weighty (and I desire to leave it upon all, upon Saidts as well as upon these that are not acquainted with Jesus Christ) that Eternity, Immortality, and Eternall life, it is a wonderfull thing; the thoughts & apprehensions of it are able to swallow up a poor soul: we little think what it is, he that knows most of God, and most of Christ, and hath the greatest measure of the anointing, he little, little knows what it is to appeare before the holy, the most glorious, the most righteous God of Heaven and Earth: to stand before his judgement seat, before Jesus Christ that is at his right hand: and where all the holy Angels are so ashamed (because of the glory of God) that they fall down and cover their faces, and cry Holy, holy Lord God Almighty, which art, and wast, and art to come: And therefore if such glorious creatures, if such excellent spirits as these Seraphims and Cherubins be, if they doe fall down before the glory and Majesty of this most excellent and wonderful God, how should dust and ashes doe? and how should they feare and tremble to appeare before him? And therefore, I say, think of this, and of the righteousness of God, as well as of his glory and Majesty, and of his justice; that when for our sake he threw down the Angels (those glorious spirits) into Hell, and he would take no ransom or redemption for them; and though he hath mercy on the sons of men (according to his own election and purpose, and according to that that he hath purchased for himselfe in Christ Jesus before the foundations of the world was laid) yet in time he made his Sonne a sacrifice before men and Angels, to bring his chosen ones to glory. That he should
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take pleasure to send his own Sonne out of his bosome, who was the delight of his soule, and bruise him for our sins: yet it pleased the father to bruise him. The most holy and righteous God, that had but one Sonne one only begotten sonne (that was the delight of his soul) and should take pleasure to bruise him that we might be healed, and laid stripes upon him that we might be healed. Oh! the height and depth, oh! the length and bredth of the love of God in Christ Jesus unto poor souls. Oh! this is that the Angels doe desire to stoop down and look into, and to know more of this great mystery of the love of God in Christ and that God should take upon him the nature of man, and put him into that glorious union with his own sonne, and that he should leave the Angels, though Christ was made a little lower then they for suffering death for us: yet now, because the nature of man is united unto the Godhead, by vertue of that marriage and union, we become the sonnes of God, and heirs of glory. Those that are adopted by Jesus Christ, are brought neer to the throne of glory, are in a high & glorious communion & fellowship with the Father & Spirit, owned of all the holy Angels. And therefore they do stand without the Throne (as in several places of the Revelations) And round about the Elder, and round about those that were given to the Lamb (as in the fifth of the Revelations, and many other Scriptures) they stand without, but there is another company within, which is the 24 Elders and four living creatures, they fall down and worship God, they are neerer then the Angels; Oh! who hath credited, who hath believed this report, and to whom is the arm of the Lord revealed? Oh! how many professors are there in this day, in this Nation, that call upon the name of Christ, and that say, they shall be saved by Christ, and doe live, and trust most in their own works, and righteousness; and never come to the knowledge and understanding of this great mystery of the love of God in Christ? who never received those teachings from the anointing, and according to the new covenant, where it is promised that they shall be all taught of God, all the children of God shall be taught of him, and there is no one can teach these but the Father; and no man can come to the Father, but through the Sonne: and this great mystery is both by the sight and operation of the holy Spirit, who makes the new creature in the soul. O that God would poure out of his holy Spirit, that God would poure out the Spirit of the New covenant, and the spirit of the Gospel, and the spirit that can declare the
mystery

mystery of Gods Word in the Spirit, and that he hath manifested through Jesus Christ. Oh! there is much talking and speaking in the name of Christ, and how many men spend little time in getting evidences in the power and demonstration of the Spirit, and come to apprehend God in Christ, that speak of him? Oh! there are few of these the Lord knows. O that the annoynting may be poured out more now, according to this faith, in the way of this grace, & in this love of even in the electing love of the Father; and in the redeeming love of God, Jesus Christ, according to the purchased possession that he hath obtained through his own righteousness: wherein God hath been just also, in justifying the ungodly; and among them, such a poor simple piece of dust and ashes as I have been, & have to this day little glorified my Father; and yet I can call him father, through some measure of his Spirit, and father according to the spirit of adoption too; and can say, the Lord Jesus hath given himselfe for me, and I take the Lord Jesus Christ, as the great gift of the Father, desiring to bear witness of that love, and of that wonderfull grace and glory, that he hath made me partaker of in and through him. O blessed be the God and Father of our Lord Jesus Christ; who hath called me to this hope, and who hath made me partaker of this glory, that the Saints are enlightned in. And now I long to see the face of this Father, & of his sonne, though I have such a number of sins in me; and though I have an interest in him, and can call him father at any time, without doubt, and in full assurance of faith, in the holy spirit, yet if Jesus Christ were not there, to present me faultless before the presence of God, I should be afraid to appear before him; but he is able to doe it, and therefore saith the Apostle, Now unto him that is able to save you, and to present you faultless before the presence of his glory with exceeding joy &c. I am a poor sinfull piece, full of iniquity, laden with many burdens, that have a body of death that I carry about me, and I am now about to lay it down, and my soul shall enter into eternall life, and be made perfect in a moment, through the mighty power of God, that raised Christ from the dead. Oh! all my strength, and all my joy, and all my life, is in Christ, and in him alone: and I have a righteousness already of his working, according to his own grace, and according to his own mighty power, and according to his own mercy, that he hath been pleased to work in me, and so hath been pleased to keep me, in a very weak and in a very evil

evil day, by the power of his grace. And I desire to glorifie my Father, and many yeares have I been in that worke, that hath been of late in this Nation; few and evill have been the daies of my pilgrimage, but I have desired to serve the Lord with faithfulness, and in integrity of my soul, without prejudice against any creature; and it hath been the desire of my soul to approve my self faithfull towards God, and towards man: and what I have done, I have done it in obedience to the Lord; that, I had in my eye, and in my heart. There are many things laid upon many of those that profess the Kingdome and glorious appearance of Jesus Christ, as if they were enemies to Magistracy, and Ministry; and, as if so be we were for the destruction of the laws, and properties of mankind, therefore shall I speak a few words unto that. And if indeed we were such, we were fit to be turned out of the world; as some now think they should doe God good service in sending such poor creatures quickly from hence. There is no such thing; I desire to bear witness to the true Magistracy, that Magistracy that is in the Word of the Lord. And that true Ministry, which is a Ministry from the anoynting; that doth beare witness to the Lord Jesus, and hath his holy Spirit. That testimony I desire to bear, and that testimony I desire to stand faithfull in, with integrity to the Lord Jesus, as King of Saints, and King of Nations. And therefore it is, I say, to have a Magistracy as at the first, and counsellors as at the beginning, men fearing God, and hating covetousness. And that Ministry as doth preach the everlasting gospel.

Here Mr. Sheriffe interrupted him saying, 'tis desired that you spend the rest of your time in preparing your selfe. Another said, you spend yourself, Sir, in this discourse. Another said, it raines. Then Mr. Carew said, I will pray.

Mr. Carew his Prayer.

O Most holy, and most Glorious and blessed God, the God and Father of our Lord Jesus Christ, the Father of all Glory, the God of the spirits of all Flesh, unto thee, unto thee doth my soule desire to come, through the new and living way, even through Christ my Righteousnesse: And in him and through him to be Offered up by the eternal spirit, a living and acceptable Sacrifice, in which thy soule delighteth, O Lord, thou knowest my frame,
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and thou knowest my life, and what a passage this is ; and what a wonderful thing it is, to enter into Glory. and what a wonderful thing it is, to stand before thee, and to stand in thy presence. O Father, Father, let my soule be filled with joy, and with peace in Believing; O let my heart be in Heaven while my body is here ; and O let me be joynd unto the Lord, through thine own spirit, before this separation be ——— O Lord thou only art able to take hold of my heart, and spirit : poor creatures may speak words to thee, but Oh ! it is thine own power, and it is thine own spirit, that must take hold of the heart ; it is thine own spirit that must carry through all, and it hath been thy spirit (Blessed be thy Name) that hath carryed me through many Tr;als, and many Temptations, and many Difficulties, that thy poor Worme hath met with in this Pilgrimage, for many Years. O blessed be thy Name, for all the Goodnesse, and for all thy Grace, and for all thy presence, that hath been with thy poor Creature farre and neer. Oh ! Blessed be thy Name, that thou hast kept me in any measure Faithful unto thee, and made me willing to lay down my life, for thy righteous Work and Cause. Oh blessed be thy Name, that the Lord and Christ (that is at thy right hand) hath bought me with his own most pretious blood. He hath Redeemed me indeed. Therefore it is but my reasonable service that I should be offered up a sacrifice to him, my Joy is in him, and my confidence is in him, that I shall be presented by him to my heavenly father. O father, when thy servant is to be presented before thee, let him know what it is to finde Mercy. Let him know what it is to have Jesus Christ an Advocate; and what it is to be presented before thee by such a Redeemer. O that Jesus Christ might bid me welcome into thy presence; and may say to my soule, *Well done good and faithfull Servant, enter thou into the joy of thy Lord.* O blessed Father, it is not that I doe expect any thing from thee upon any account below the account of the Lord Jesus : and wherein soever thou hast been glorified by thy poor servant, it hath been by thine own power and thine own working. O nothing unto thy poore creature is due, but unto thy Holy Name be Praise and Glory. O holy Father, behold thy work in the Kingdomes, and behold the cause and interest of all thy people. O doe thou Revive it in thine own appointed

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however; and let them that love Zion, and I favour thy righteous cause, be glad for ever and ever. O now Father be neer to me, doe thou receive my spirit, take me into thine own glory, take me into thine own glory; let me know it is my partion, let me know there is a Crown in the hand of Christ, prepared for my soul. O blessed Lord, thou hast honoured thy poor creature, and brought him hitherto, O reward all the labours of love in any to him, in bonds or death; and give them a double reward into their own bosomes. Reward it so to them and theirs. Blessed be thy name that thou hast brought thy poor one hither to suffer in thy cause. And O Lord, let thy spirit be powred forth upon the Nations, until the whole Earth be filled with the knowledge of thy Glory. And that Christ Jesus may have all the Honour, and Praise, and Glory, and Dominion for Ever, and Ever. *Amen.*

I am so exceeding Dry, that my Tongue is ready to sticke to my Mouth. But I would fain speak a little more. Oh blessed be God! Oh! how many are the Refreshments I have had from the presence of my God and Father, sweet, and secret communion betwixt him and my soul to day. And for that my soul hath seen of his riches, and kindness. O that I might be more like Christ: for I have been very unlike to my father. but I shall leave all that is unlike Christ behind: and all his own workmanship he will purifie and perfect, through his passage into glory. O my dear Father, receive my soul: O make this passage sweet, for now I am comming to thee; Lord help, Lord spirit me, fill me with thy Spirit, let me be ever with thee, let me know what it is to have thee at my right hand, that I may not be moved; that in my soul going out of the flesh, I may be let in to the presence of God and into the arms of Jesus Christ. Oh! that my soul may be breathed forth into the arms of God, into the bosome of Jesus Christ, through the anointing of the Spirit.

A friend that stood by said, it is expected you should speak something to the matter of your suffering. The Under-shieriffe said, it is not to be suffered. What are you, that you put on men to speak? What are you sir?

Mr. Carew said, Farewell my dear friends, farewell; the Lord keep you faithfull. The friend said, we part with you, with much joy in our souls.

Mr. Carew said to the Executioner, stay a while, I will speak one word.

word, and then said very solemnly, and with a loud voice, Lord Jesus receive my soul, Lord Jesus into thy arms I commit my spirit. And so fell a sleep.

After Mr. Carew was quartered, and his bowels burned, his quarters and head was drawn naked and bare upon the sled through the streets back to Newgate.

Some Occasional Speeches, and memorable Passages of Mr. Justice Cooke, during his imprisonment in the Tower and Newgate. With his speeches and prayer upon the Ladder.

His wife coming to visit him in the Tower of London, but not having admittance to him, he saw her forth of his window, and said, Go home to thy friends, my dear lamb, I am well, blessed be God they cannot keep the Comforter from me.

His wife asking the Gentleman-jaylor to see him (another time) he answered, she might see him suddenly in Newgate; her husband hearing of this, said, if the way to the new Jerusalem be thorough Newgate, blessed be God for Newgate, the King of glory will set open his everlasting gate to receive me shortly and then I shall be for ever with the Lord. A Note sent by him from the Tower.

My D.L. cheer up, Heaven will make amends for all, blessed be God I am full of spirituall joy, and do trust God to make what bargain for me he pleaseth, for he knoweth the appointed time of my composition and dissolution, let us look on Jesus, Heb. 12.

After Mr. Cooke was brought to Newgate, discoursing with some friends there, he said, I am now going to my Triall, wherein the Lord strengthen me. If I be attainted, yet my estate in Ireland is not thereby forfeited without an Act of Parliament to that purpose, and indeed it is much set upon my heart, that if my small estate be taken away from my poor wife and child, it will prove as poyson to those that enjoy it, and consumptive to the rest of their great estates; for I bleis God I never acted maliciously or covetously, but in a spirit of simplicity and integrity; however, the good will of the Lord be done.

I commit and commend my dear, loving, and faithful wife and

Child to their blessed husband and father, with three Scriptures especially for their portion *The Widdows cruse and barrel of meal* 1 King. 17. *Ilsa. 34. ver. 5. to 10. Jer. 49. 11. earnestly desiring that my child may be religiously educated in the fear of the Lord.* Thus if God hath appointed it, I shall goe from the Cross to the Crown.

Speaking to some in prison for the clearing of himself from false Aspersions, said, Whereas some say I have done them wrong, they doe much wrong me in so saying, I have relieved many so far as by law I could, knowing that the worst of men ought to have justice; I blesse God I durst not wrong any man. for I know that I shall meet them at the last day before the bar of Christs judgement, where I can with boldness looke all men in the face as to matter of justice, for which I have great cause to bless the Lord, Holy be his name.

Some in the prison speaking of the differences in Religion, Mr. Peters said, Pray talk not of controversies now we have but a little time to live, and cannot spend it in such discourses.

Whereupon,

Mr. Cooke said, *Blessed be God, brother Peters, we are going to Heaven, where the Saints are all of one mind, which my soul hath long desired to see, it rejoyceth my heart to think what a perfect happiness I shall have there; the best condition here is but mixed, but in Heaven there is no sorrow nor trouble, neither have I one dramme of trouble upon my spirit at this is time; blessed be God he hath wiped away all tears, and I could with Paul and Silas sing in prison for joy* Blessed be the comforter.

Discourfing after he came into the Dungeon, he said, When a poor creature comes about so solemne a worke as to die, what a blessed thing is it to have a helper, and what can helpe but the holy Spirit; blessed be the Comforter, for I am full of spirituall consolation; if one of you was to have a thousand pound a yeare after the death of an old man consumptive, that would not live three daies, how would you rejoyce? this is my condition through grace, I must in a little time put off the old man, and enter into the possession of earthly glory. Let no good people fear a prison, for it is the onely place, wanting other books to study, the book of selfe.

A friend going about to comfort Mr. Cooke from the consideration

tion of the brevity and uncertainty of mans life, using some expressions of Job, &c.

Mr. Cooke replies, what dost thou speak thus for? if I were sick of a Feavour this might be a suitable discourse, but we must talk at a higher rate then this now: were I to chuse I would rather chuse this death then to Die of a Feavour; for there is much pains and sometimes distractions, but here a man is well when he goes upon the Ladder and out of all pains in a quarter of an hour; And speaking to a Friend said, I am now going to Heaven and shall leave you in the Storm.

Mr. Cooke to some Friends in Prison.

Friends, I beseech you rejoice with me, O let us blesse the Lord that he counts us worthy to be sacrifices to follow his steps; was not the Captain of our Salvation made perfect through sufferings, and shall not I? Oh I long to be at home, out of the body with the Lord, though I go through a sea of Bloud to him; truly, I think every Hour Ten, little do my Enemies think what a Friendly part they doe me, to hasten me to my Fathers Kingdom, to my Crown and glory; I had rather go to my dear Jesus with my Chain and Crosse, then to sit down with an Earthly King on his Throne and wear a Crown of Gold.

Some disaffected to him being present, said, the Jesuites suffered bearefully and confidently.

Mr. Cooke replies, I blesse God my justification is not built upon the merits of Works, but alone upon Grace in the bloud of Christ.

The said person compared him and his fellow-prisoners to Corah, Dathan and Abiram.

Well friends said he, it matters not who condemns, when God justifies.

Mr. Cooke (said they) do not justify your self, but confess your sins, your hainous crime against the Lord and his Anointed, and Repent.

Mr. Cooke replies, I must needs tell you that if Repentance was now to doe, I was in a sad condition, but I blesse my God he hath enabled me to confesse my sin, and hath sealed my pardon in the bloud of his dear Son, and given such peace as none can give or take away. I have no Guilt nor Trouble upon my spirit touching what is done, but such sweet peace in God as I cannot express, and I shall leave all with God who judgeth righteously, who will decide all things.

Mr.

Mr. Cooke to Mr. Peters in the Dungeon, said,

Brother Peters, we shall be in Heaven to morrow in Blisse and Glory, what a blessed thing is that, my very heart leaps within me for joy ; I am just now as I was in the * Storm, almost in sight of Heaven ; read me *Isa. 43. 9. 10. 11. Isa. 61. 10. 11. Hos. 13. 14.*

* See his Relation of his passage by Sea to Ireland, and his dream.

Then looking upon his Bed, said, that shall be my last Pillow, I will lay me downe and sleep a while, and he slept about an hour and half, and then awoke, saying, now farewell sleep, no more sleep in this World; and farewell Darkness and Night, I am going where there shall be no Night there, neither need of a Candle, nor of the Sun, for the Lord will give us light ; yea the Lord will be our Everlasting light, and our God will be our Glory.

And welcome every thing that gives notice the hour is at hand, welcome the Cock that crowes, welcome sweet death my good Friend that will bring me so near Eternity. O blessed be God, blessed be his Name, Oh this Christ is a blessed Christ, he answereth all things, and within few houres we shall be crowned with Glory and Victory ; blessed be our Lord Jesus that hath given us the Victory over Sin and Death. Welcome Mr. Loman my Keeper, welcome Angels, that will within few hours take your Office and Guard me into Eternity.

At midnight he prayed very fervently, and the common prisoners heard him, and seemed uery sorrowful by their expressions, saying, Sir, the Lord be with you, O that our souls might go where your soul goes.

About the Morning speaking to Mrs. Cooke, said, Lamb, do not dishonour my last Wedding-day by any trouble for me ; For if all my Judges did but know, what Glory I shall be in before Twelve of the Clock they would desire to be with me.

And let the Executioner make what he can I shall be before hand with him ; for before he can say here is the Head of a Traytor, I shall be in Heaven. Come Lord Jesus, come quickly, my soul longeth for thee, and I wait to hear thy voice, saying, come up hither, and immediately I shall be in the Spirit ; and then shall I for ever be with the Lord. At and midnight there was a cry heard

heard the Bridegroom come, and they that were ready went into the Marriage ; *This day I shall enter into the joy of my Lord.*

Come brother *Peters* let us knock at Heaven-Gates this morning, God will open the dores of Eternity to us before Twelve of the Clocke, and let us into that innumerable company of Saintes and Angels, *and to the souls of just men made perfect*, and then we shall never part more, but be with the Lord for Ever, and Ever, Singing praises, singing praises to our Lord and Everlasting King to all eternity ; he said further, O what a good Master have I served, that stands by me now, and supports me, with his Everlasting Arme, he bears me up ; (then said) *come away, my beloved, make hast, and be thou like a young Roe or a young Hart upon the mountains of spices ; Behold, I come Lord Jesus, I come full sayle to thee, I come upon the wing of Faith, Lord Jesus receive me ;* and going to lie down upon his bed, he said, it is no more to go to die to morrow then it is to go to sleep to night. I blesse the Lord I am free from trouble, and my poore heart is as full of spiritual comfort as ever it can hold, *And this joy can no man take from me.*

The dores of the Prison being opened in the morning, he spent that little time he had left in prayer and heavenly discourse with Friends that came to visit him, preparing himselfe for his Suffering, with such a chearfulnesse, as was an Astonishment to the spectators.

Then speaking to his Wife, said, Farewel my dear Lamb, I am now going to the soules under the Altar, That cry, *How long, O Lord, holy and true ; dost thou not Judge and Avenge our blood on them that dwell on the Earth ?* and when I am gone, my blood wil cry and do them more hurt then if I had lived. But I am now going to Eternity, blessed be God, be not troubled for me, but rejoyce, because I go to my father and your father, to my God and your God. And after some time spent in prayer, he desired his wife not to withhold him by an unwillingnesse to part with him, now when God called for him, to be offered up as a sacrifice for his Name and Cause.

After a little pause, she freely gave him up to the Lord, to which he replied, Now all my work is done, and said, I religne thee up to Jesus Christ to be thy Husband, to whom also I am going to be married in glory this day.

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His wife shedding tears, he said, *Why weepest thou? let them weep who part, and shall never meet again; but I am confident we shall have a glorious meeting in heaven; here our comforts have been mixt with chequer-work of troubles, but in heaven all teares shall be wiped from our eyes.*

He asked several times, if the Shieriffe were not come, saying, *why stayeth the wheeles of his chariot? why do they drive so heavily? I am ready blessed be God, I have nothing to doe but die.*

Word being brought that the Shieriffe was come, he makes hast to be gone, and his wife stepping after him, tooke him by the arme, whereupon he said, *O doe not hinder me from going to Jesus Christ.*

And then with a chearfull countenance, taking leave of his friends, he went to the sledge that carried him, whereon was also carried the head of Major Gen. *Tho. Harrison*, with the face bare towards him; and notwithstanding that dismal sight he passed rejoycingly through the Streets, as one borne up by that Spirit which man could not call downe. Being come to the place of Execution, when he was taken out of the Sledge, he said, *this is the easiest chariot that ever I rid in in all my life.*

Being come upon the Ladder, and the Rope put about his neck he rejoyced, saying, *Blessed be the name of God, that I am bound for the sake of Christ.*

Then his work was to addresse himselfe to God, and to that end said, if you please I shall speak a few words to God in prayer.

Mr. Cookes prayer before his speech.

Most glorious Majesty, this day is a representation of that great day when all thy poor people shall meet together, multitudes, multitudes in the valley of decision, Thy poor poor servant is now come to pay that debt which he oweth to nature, blessed be thy Name that thou hast prepared him for it, blessed be thy name sweet Jesus, blessed be thy name. O that all thy people that are here if possible may feel something of that divine power and assistance of God, that thy poor servant now feels at this time, blessed be thy name. I am a poore creature, a poore sinner, and the Lord right justly with-
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The speech.

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draw from me, and leave me to horrou and fearedness, if he should deale with me in Justice. But this hath not been his method (blessed be his name) to leave and forsake his poor servant. Lord let thy blessing be upon us at this time, and let thy blessing be upon England, and let thy blessing be upon all these Nations, and let thy blessing be upon all that are Here; Assist us, O Lord by thy divine power; give us to see much of thy power, and let not this meeting be in vain, but let every one here receive benefit thereby, to the praise and Glory of thy great Name, and the everlasting salvation of all our soules (if it be thy blessed will) through Jesus Christ our Lords.

Having ended his first prayer, he applyes himself to the Sheriff and Spectators in this following speech.

Mr. Sheriffe and Gentlemen.

THe most glorious sight that ever was seen in the world was our Lord Jesus Christ upon the Crosse; and the most Glorious sight next to that, is to see any poor creature suffer for him in his cause.

I desire to speake a few words, briefly to let you understand what a Glorious work the Lord hath been pleased to accomplish upon my spirit. I blesse the Lord, I have Ransacked into every corner of my heart, and I have searched into all my sinnes actual and original, secret and open, known and unknown, so farre as the Lord hath discovered them to me; and I have confessed them all with a penitential bleeding heart. and contrite spirit; blessed be his name he hath been pleased to come in abundant manner, and hath been pleased to shew me that the onely remedy is the bloud of Christ; and I have blessed be the Lord, applyed that precious bloud to my poor soul, and have laid hold upon a Christ, by a true and lively Faith; and there is a sweet calme and serenity in my soul, and conscience, blessed be thy name. I desire to glorifie God, and to give him the glory of all, and to take shame unto my selfe for any times that I have ever committed, that I know to be sinne. And therefore I desire to rejoyce in the God of my salvation, as *Isai. 61. 10.* I will greatly rejoyce in the Lord, my soul shall be joyfull in my God, for he hath clothed me with the Garment of salvation; he hath covered me with the robe of Righteousnesse, as a

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Bridegroom decketh himselfe with ornaments : and as a *Bride* adorneth her self with Jewels : Even so the Lord delighteth in me. And as the earth bringeth forth her buds, and as the garden causeth the things that are sown in it to spring forth : so the Lord will cause righteousness and praise to spring forth before all Nations.

And *Isaiah* 43. 9, 10. *Ye are my witnesses, saith the Lord ; I doe desire to bear a Testimony unto God, and to Jesus Christ, for justice and truth, and righteousness and holiness.*

The Lord knowes I have no malice upon my heart against any man or woman living upon the face of the earth ; neither against Jury that found me guilty, nor Court that passed sentence : I desire freely to forgive every one from the bottome of my heart. And as concerning this great dispensation, you may (it may be) desire to hear something of it. Truly, I say, as to the Kings Majesty, I have not any hard thoughts concerning him : my prayer shall be for him, That his Throne may be upheld by truth, and by mercy ; for by mercy, as *Prov.* 23. the Throne is upheld. But I must needs say, that poor we, have been bought and sold by our brethren, as *Joseph* was.

Brother hath betrayed brother to death ; and that Scripture is in a greet measure fulfilled, *Matth.* 10. 21. *The father against the sonne, and the sonne against the father ; and brother shall deliver up brother to death.* I desire for my own part to kisse the rod ; and I doe desire (if it may please the Kings Majesty) that no more blood may be shed after mine : it may be the Lord wil put it into his own breast.

Here is a poor brother comming, I am afraid that he is not fit to die at this time : I could wish that his Majesty might shew some mercy.

The Shieriffe interrupted in words to this Effect : *Let that alone ; for the King's Majestie hath clemencie enough for all but his Father's murtherers.*

Mr. Cooke replied, then I shall proceed to speake something concerning my profession and faith, which I blesse the Lord, is founded upon the Rocke Christ Jesus. I do not expect salvation for any thing I have ever done, but onely lay hold upon Christ as a naked Christ, and there to bottome my soul

I can say to the praise and glory of God, that I have endeavoured

voured in my place and to my power, to doe that which might be to God's glory, according to the best of my understanding. I have stood for a Gospel-Magistracy and Ministry, and that many delays in the law might be removed, (and that thing I have much suffered for) I say its good both for King and People, that many delays in matter of justice should be removed, and that publique justice might be speedily and cheaply administred.

And as for my Profession, I am of the Congregational way, I desire to own it, and am for liberty of Conscience, and all that walk humbly and holily before the Lord; and desire to walke in the fear of the Lord; and I believe it is a truth, and there can be nothing said against it. I do confesse I am not convinced of any thing I have done amisse, as to that I have been charged with, I am not indeed; neither did I understand the Plea of the Court, that if the Lords and Commons had brought the King to the Bar, and set him over them again, their bringing him to the Bar had been Treason.

I desire never to repent of any thing therein I have done: but I desire to own the cause of God, and of Christ; and am here to bear witnesse to it, and so far as I know any thing of my selfe I can freely confesse it.

Here the Sheriffe interrupted him again, desiring him to forbear any such expressions.

Mr. Cooke replied, it hath not been the manner of English men to insult over a dying man, nor in other countries among Turkes or Gallislaves.

The Lord blesse every one of us, and help us that we may look more to the honour and glory of God then the concernments of our own lives: for alas what is a poor miserable life to us, but that therein we might give Honour and Glory to the God of all our mercies.

And if there be any here of that Congregation to which I was related in the time that I lived here, I would commend to them that Scripture, Phil. 2. 17. 18 *Yea and if I be offered up upon the sacrifice and service of your faith, joy and rejoyce with you all, for the same cause also, doe ye joy and rejoyce with me.* And Deut. 18. 11. *The Lord God of your Fathers make you a thousand times more then you are, and blesse you as he hath promised.* The Lord be plea-

sed to speake comfort to them, and to all them that feare the Lord.

The Lord keepe *England* from Popery, and from Superstition, and keep it from prophaneness, and that there may not be an inundation of Antichrist in the land. And that is all the harm I wish unto it.

The Lord hath forgiven me many Thousand Talents, and therefore I may wel forgive those few pence that are owing unto me. I blesse the Lord I have nothing lying upon my conscience, but I can unbosome my selfe to every one, and to the Throne of Free Grace in the simplicity of my spirit, I have endeavoured to doe nothing but with a good conscience, and through the integrity of my heart, though accompanied with many frailties.

I desire to blesse the Lord, my lot was rather in *Ireland* then here; here I have been more known where I have given the Offence.

The Sheriffe again interrupted him.

Mr. Cooke replies, Sir I pray take notice of it, I think I am the first man that ever was Hanged for demanding of Justice, therefore I hope you will not interrupt me.

I suppose you were there, and do bear me witness in your conscience, that there was not any thing then, that I did not communicate to the Court, that I now speak upon the Ladder.

If you will believe the words of a Dying man, I say as I must give an account, I have nothing lyeth upon my conscience. We must all meet together at the great day of the Lord to give an account of all our Actions, (and then it will appear) the Lord grant we may meet with Joy and Comfort.

I have a poor Wife and Child and some Friends left, I desire you that came along with me, to commend to them *Esa. 54. 4. 5. and 10. Ver.*

I hope the King and Parliament will consider our poor Friends as to their Estates, you know that those Lords that formerly suffered under the Parliament, did not loose all their Estates; I hope there will be some consideration as to Justice (least that our final Estates prove a poyson amongst their great deal) and my poor Wife and Relations suffer.

The Lord grant that mercy may be shewed, that mercy and righte-

righteousness may magnifie and exalt it selfe above justice. I shall not hold you long; I shal desire in the fear of the Lord to give my self, (asin Rom. 12.1.) *A living Sacrifice, holy and acceptable unto God, which is but a reasonable service.*

And so I doe intreat that I may have a little time to call upon the Lord, unless there be any thing more desired, or any one that would ask me a question.

Truly I forgive all from my heart, I have nothing upon my heart to accuse any of them withal. I blesse the Lord I have a cleare Conscience, I say it in the Integrity and Simplicity of my Heart, (I doe now appeale to the great God, to whom I must give an account of what I have done) knowing that all my Guilt is washed away in the bloud of Jesus Christ, (and before him I hope to appear,) and have nothing else to plead any thing at all for me.

And so I hope that I have declared my self with simplicity and integrity, in a few words that you may understand my mind.

I shall speak a few words to the Lord in prayer, and shall not trouble you further.

Mr. Cookes prayer.

Most Glorious Majesty, I beseech thee, so to warm my Heart, and fill it so full of the love of Jesus Christ, that it may never be cool any more; Oh that the Lord would now appeare graciously to shew himselfe a wonder-working God, in bearing up the heart and Spirit of thy poor creature; it is no matter how bitter the cup is, if the Lord give strength to drink it; and no matter how heavy the burden be, if the Lord be at one end, and uphold the other, and bear the burden himselfe, or lay no more upon his poor children then they are able to bear; the Lord give strength to all that are to bear this burden; the Lord be with all that are yet to suffer in this cause, and double and treble sevenfold of thy Spirit upon us, let us not stand it out against our Reason and Judgements, and Consciences. If any did pursue power and interest, and did not
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look after the good of Gods poor people, and the good of the nations, the Lord forgive them. The Lord knows the simplicity of the hearts of his poor servants that are gone before, and of those that are to come after; I desire that all thine may have hearts willing to suffer for thee, to make confession of Faith in Christ Jesus, I know is nothing; I know it is not enough onely to confesse in Words, to confess in Doctrinall Evangelicall truths, and to confess by a holy life and conversation; and if the Lord call any of his poor children to seale the truth with their blood, yea their precious blood, it is their duty also; if the Lord Jesus had come down from the Cross, and had not shed his most precious blood, and had not by that blood gone to heaven, our salvation had not been. Lord let it be well with England, the Lord bear me for my poor friends and relations, for my poor wife and child; unto thee Lord I commend the cause of God, and of Jesus Christ. And remember poor Ireland, wherein I have had a lot and interest, the Lord remember them all, and help thy poor children to continue faithfull unto death, that so we may receive a Crown of life, for the sake of our Lord Jesus Christ: and so I come Lord Jesus, Oh receive my soul! Send down a guard of Angels to convey my soul into Abrahams bosome; Receive my soul, O Lord, into thy hands I commend my spirit. And I desire to appeale to thee, O Lord, thou art the great God of heaven and earth, before whom all controversies must come.

I believe there is not a man in the world what ever he be, but hath some reverentiall fear of death; but for any sinfull vicious fear, I bless the Lord, I have not the hundredth part of a dram upon my conscience; if it were my wedding day I could not more rejoyce in the Lord, because it is a confirmation of that blessed marriage that my Lord Jesus hath made up with me. Blessed be thy name, me thinks I doe see with Stephen, even by the eye of faith, Heaven open; and the

The prayer.

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the Lord Jesus ready to receive my poor soul. And oh that I may with Ezekiel see the glory of God; and see with Isaiah the Lord sitting on his Throne of glory. And oh that the love of the Father, and of the Sonne, and of the Spirit, may warme my heart, and carry me up from the beginning of this passage to the end and cloase of it. Lord Jesus come and receive my spirit, and sweeten this cup, and let me say, The cup which my Father hath given me, shall I not drink of it? And I leave all into the hands of the Lord, that if it be the Lords will every one that belongs to the election of grace may meet with comfort at the great day, and that we may shake hands together, where no office of love shall be unrewarded, nor any unkindness shewed to the people of God.

But within a few hours I shall be in the harbour; I am just now entring into it, I would not goe backe again for all the world.

Blessed be the Lord, I despise the shame, and am willing to endure the crosse, for Christs sake; because the Lord Jesus, who is the Author and finisher of my salvation, did it for me. The Lord pittie those that follow, and bear up their hearts.

The Lord helpe his poore people that finde any thing upon their soules; that they may stand fast unto the truths of Jesus. Alas, we shall be but a few daies here, and Heaven will make amends for all, and we shall glorifie God in eternity, where we shall enter into a sinlesse, timelesse, and temptationlesse estate, and never meet with sorrow or trouble any more; but the Lord will receive us to himselfe, and then the innocency of thy poor servants shall be vindicated, & we shall be ever with the Lord, blessing and praising his holy Name.

When Elijah was taken away, the spirit of Elijah rested on Elisha, who stood up in his stead. And when John the Baptist was cut off, the Lord had his Apostles to supply that office. The Lord will have profit in the death of his children. I believe
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that an Army of Martyrs would willingly come from Heaven to suffer in such a cause as this that I come here to suffer for.

I desire to bewaile that I have not had so much love to the glory of God therein as I ought. But as to the thing I come to suffer for, I have not had any thing or act come in my mind with less regret, and greater comfort then this.

And as for those that brought me hither, I do forgive them, I have not one hard thought concerning them; the blessing of the Father, Sonne, and Spirit be with you.

Oh that the Lord would grant that no more might suffer; and so dear and blessed Father, I come into the bosome of thy love, and desire to enter into that Glory which is Endless and Boundless, through Jesus Christ.

A Letter written from the Tower to a Christian friend, by Mr. Justice Cooke.

Sir,

NOW in answer to your loving enquiry how it fares with my better part, I bless God I never found so much internall spirituall solice, and unmixt joy and comfort, as I have experimented in these five moneths endurance, 2 Cor. 1. 3, 4, 5. Let never any Christian fear a prison, it being the onely place where (wanting other books) a man may best study the booke of the knowledge of himselfe, having a long vacation from all busines; but praying unto, and praising God in Christ, by the spirits assistance. I cannot take *Marthas* part, for none must come to me; nor *Maries* part, to wait upon the Ordinances, which my soul thirsts after; therefore my Chamber is like the *sanctum sanctorum*, where willingly none may enter but the high Priest of our profession the Lord Jesus. I did not think that there had been so much ignorance, impotence, impatience, ingratitude, pride, inordinate affection to creature-comforts, revenge, diffidence of God, self-love, and iniquity of all sorts in me, as I finde there is; who am not onely a
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poor sinner, but sin in selfe, a very masse of sin. I find it very hard to rely nakedly on Gods goodness, not to feel the heat of persecution, not to be carefull when all is taken away, *Jer. 7. 17.* Lo, so this darkness and filthiness of spirit is only discovered by the light of Christ, by whose lowliness in washing the Apostles feet, I see my loftiness and want of condescension when I had power; by his patience my many passions and heart-risings against instruments; by his obedience to the death, my reluctancies; by his faithfulness my former backslidings; by his fruitfulness and doing good, *Act. 10. 38.* my barrenesse, and the little good I did when I had opportunity; and by his liberality, my pennuriousness; whereby I adore and acknowledge his justice that he hath most righteously deprived me of my liberty and estate: all which drives me nearer to Christ, and makes me take faster hold of his righteousness. I now understand (through grace) how precious he is, *1 Pet. 2. 7.* if it were not for Christ what a miserable condition were I now in? that might suddenly be sent to contend with the wrath of God in everlasting burnings; and this makes me love Christ; the more, having forgiven me more then others: and having had ten thousand Talents forgiven me, I would forgive any wrong doers; and this keeps me humble and from censoriousness. I bless God I have ransakt into every corner of my soul, I have with *David, Job, Esay, and Paul*, bewailed my hereditary disease, and heart-corruption. I feel it is as a rooten tooth that akes, would fain be rid of it; have condemned my self for it, cried out against it, as the ravished Damsel, *Dent. 22. 26.* The like for sins done in my inclination, which by preventing Grace are secret and only known to God; and I have mourned over my secret sins, only known to God and my self; over the sins of my youth, which were committed faster then can be-named; for those which I did not know to be sin, and those that I have forgotten, and especially for my actually known sins, committed against love and light, promises and Covenants; I have confessed them all with a heavy, bleeding, broken, and contrite spirit: and O that I had all sin, as sin, in a greater execration; my grief is for having offended so gracious a father, that will not damn me for it; if there were no Hell nor Judge, I would rather dye then willingly offend him any more; and I cannot satisfie divine Justice for one vain thought,

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therefore I fly to Christ, and close with him upon a free promise as a poor penitent sinner ; no merits but the merits of my Saviour ; I take in whole Christ and not one drop of my puddled water shall be mingled with the Ocean of his pure and perfect Righteousnesse ; and I give up my self wholly to him, as by a deed of gift, to be at his dispose ; and I know he hath received me, *I am my beloveds, and my beloved is mine*, and all is mine, 1 Cor. 3. 22. death it self ; I have a sweet certificate from Heaven of the pardon of sin, justification, reconciliation, and adoption. I know Gods heart, and his eyes are upon me perpetually, 2 Chro. 2. 15. that no tender Father or Mother can have so special a care of any sick, imprisoned Child, as he hath of me. I believe that God, who hath given me a property to the needle to keep fixt though the ship overturn, will keep me faithfull to the death, and that I shall receive the Crown of life, and stand with as much confidence at the great Day, as if I had never sinned ; and herein I am confirmed by the Testimony of the Spirit, Scripture and evidences.

Blessed be God I do love the Saints, every one that suffers in this cause is as dear to me as my own soul, my sighs have been many, and my heart faint, since I came hither, not for my own condition (for it is happy) but for the afflictions of *Joseph* ; scarce a poor Saint permitted to breath in Irish air ; those that will not swear, and be drunk, or have Prayer in their Families, are counted Fanaticks, *Esay* 50. 15. I have a dear respect to all Gods Commandements, spiritual joy is no stranger to me ; I love the Word and Ordinances more then my appointed food. I desire that all my thoughts, words, and actions may please God ; and that all that he does may please me ; and I do freely forgive my adversaries, the Lord herein encrease my faith, *Like* 17. 5 and I bless God, I have a quiet conscience as to the World, and which is good also for being justified by Christ, apprehended by faith, I have peace with God, *Rom.* 5. 1. and so I descend to the cause for which I am in bonds, which is as good as ever it was : and I believe there is not a Saint that hath engaged with us, but will wish at the last Day that he had sealed to the truth of it with his blood, if thereunto called : for I am satisfied, that it is the most noble and glorious cause that has been agitated for God and Christ since the Apostolical times ; being for Truth, Holiness, and Righteousness,

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for our Liberties as men and as Christians, for removing of all yokes and oppressions, for a Gospel Magistracy and Ministry, and not onely for the Priestly and Prophetical offices of Christ Jesus, but for his Kingly also: the peculiar light and work of this generation being to discover and oppose the Civil and Ecclesiastical Tyrannies intended upon the Nations, by the Popes *Leger-de-main*, to exalt Christ as Lord and King over mens Consciences, to magnifie and make the Law of God honourable, and authentique every where, and to give justice and mercy the upper hand. As I hear nothing what they intend to do with me, so I am not much sollicitous about it; I do freely trust God to make what bargain for me he pleases. I believe they are as angry with me as any man in the Nations, because *littera scripta manet*, but their cause requires rather silence than eloquence; as for that against Monarchy unaccountable they will be ashamed to oppose it, that which nettles them is the stating the Case, for which I had Vouchers, and Warrants for every word, but now they plow with our Heiffers; yet great is the Truth, and that will prevail; as for Petitioning there is not any. I cannot confesse any guilt, it is such a Cause that the Martyrs would gladly come again from Heaven to suffer for, if they might, though too many object against me, 1 Pet. 4. 15. *Let none of you suffer as a Murtherer*: I look upon it as the most noble and high Act of Justice that our Story can parallel; and so far as I had a hand in it, never any one action in all my life comes to my mind with lesse regret, or trouble of conscience, than that does; for the blood must lye upon Him, or the Parliament; and I am sure I had no more malice in my heart, then when I was in my Cradle: all that I can be sorry for, is, that I had not such pure, and unbyast Aims, at the glory of God and exaltation of Christ therein, as I should have had: I neither did any thing *dubitante*, or *reluctante conscientia*, I was so far from a gain-saying conscience in any thing I acted, that I never scrupled in the least; and the generality of the people have since owned it: I was through mercy a poor Advocate for Christ, & the people of *England*, and if by my blood their cause may be watered, I say, (as *Phil. 2. 17, 18.*) to you and the rest of the Church of Christ, if I be offered upon the sacrifice and service of your Faith, let us rejoyce together: it has been counted shameful for Souldiers to

run from their Colours, or desert their Masters, and Principles; but it is more odious for a Councillor to prevaricate and betray his Clients Cause: I am perswaded that all those that have had a chief hand, and are now giving judgment against themselves, and all good people, in all those points which they formerly contended for, against the King; as the lawfulness of the War, which was granted, both here and at *Edinburgh*. The Militia, Negative Voyce, power to dissolve Parliaments, conferring great Offices (as King *James* said, *So long as I make Bishops and Judges, I will have what Religion and Laws I please*) As they are most abominable prevaricators of the honest interest, for they will wish at the last day, that they had been *Jews, Turks or Indians*; for the greater light, the greater is their Apostacy and ingratitude, *2 Pet. 2. 21.* And sure they will have a peculiar Judgement by themselves; for they do openly proclaim the cause of *Barrabas* before the cause of *Jesus*. *Peter* denied *Christ*, and *Judas* betrayed him, but it was before his Passion and Assention, they never saw the wonderful works which our Eyes have beheld; but what shall we say, if the treachery of *Judas* help forward the work of our Salvation, why may we not hope, that God is whetting his Tooles, and gone back to fetch a greater blow against his oppressors; *Isaac* must not dye, though the Knife be at his Throat, *Gen. 12. 14.* Our case seems to be like theirs; under proud *Haman*, the Gallows were erected, but the Royal seed preserved, *Hest. 6. 13. Numb. 23.* the story of *Balaam* is much upon my heart; the shout of King *Jesus* to Reign in Holiness and Righteousness is among his People, I hope as much as ever; and there is no enchantment against *Jacob*, therefore he must not be afraid; I am perswaded we shall fare the better for the thousand curses we had between *Chester* and *London*, *2 Sam. 16. 12.*

Now having endeavoured to satisfie you, that the great work is over as to my eternal Salvation, and my opinion of the goodness of our Cause; I shall further entreat your patience to tell you, that I am fully convinced, that next to that unspeakable gift of *Christ*, the greatest grace and mercy that God can bestow upon any of us, is to call for and enable us to lay down our lives upon this account; suffering for *Christ* being a strong Argument of his Electing love, *Acts 9. 15, 16.* and a greater matter of rejoycing,
Acts

Acts 23. 11. be of good cheer *Paul*; therefore he forbids tears for him upon that score, *Acts* 21. 13. and I have charged my poor lamb not to wear any black for me (if she have wherewith to buy it;) for I shall be in white, *Revel.* 6. 11. the Apostles rejoiced to be counted worthy to suffer shame for Christ, and would not but speak what they saw with the eyes of Faith, and heard with the ears of the Spirit, *Acts* 4. 20. and 5. 41. and *Paul* gloried in the tribulation, rejoicing in hope of the glory of God, *Rom.* 5. 23. and took pleasure in reproaches, necessity and persecutions for Christ, *2 Cor.* 12. 10. so *Moses*, *Heb.* 11. 26. for the recompence of reward which is God himself, *Gen.* 15. 1. and the times cannot be so full of terrour and discouragement as the Scriptures are full of comfort and incitations in this particular, to us the Lords Prisoners, *Mat.* 5. 10, 12. why are we sorrowful when Christ bids us to be joyful, *Mat.* 10. 25, 27. there is no safety but to be on Christs side, for the Son of man shall come in his his glory, and the Saints also, *Mark* 8. 33, 38. they are not the words of a Child, but of Christ, not spoken to affright us, but for our animadversion; Oh this perfidious Generation! how will that word be made good to the Amazement of our Timorous professors, *John* 16. 21. The Axe or a Halter will be less pain than the pangs of Child-birth, *John* 15. 18, 21. we are in nothing to be terrified, *Phil.* 1. 21, 29. constancy in suffering for good Principles is matter of glory in the Churches, and Tribulation will be the portion of our troublers, *2 Thes.* 1. 4. to the end is very precious, *1 Thes.* 3. 8. we live if ye stand fast in the Lord: I know you, and my dear Brethren and Sisters are of *Pauls* mind, if I dye in my Bed, being a Church-member, you will by the rule of Charity judge me happy; I cannot do you more service than to bear my witness in this Cause of Christ, wherein you are so much concerned; I find one Text appropriate to our condition, *John* 12. 23. to 27. Christs death was like sowing of Corn, which seemed lost, but was our life; so he that counts not his life dear for Christ, though the world count him miserable, yet he hath two special promises to be where Christ is, and that the Father will honour him; it is a following of Christ in Dying for him, Actively or in Affection, as appears, *John* 13. 36. 21, 19. by a conformity to his death, *Phil.* 3. 10. *Rev.* 14. 3. some read which dyed for the Lord, as *Rev.* 20. 4.

and

and 19. 10. which now is counted as bad as Treason, *Heb. 12.* has an ineffable sweetnesse in it, *Chap. 11.* is the little book of Martyrs, 12. 1. the Spirit saies, Follow your Leaders, he is a Coward that will not follow such free Examples; Christ and the Saints behold you, and ye are witnesses for Christ as they were, but must forsake all sin, especially your *Dallilah's*, *Herodia's*, and *Rimmons*, and strive against it; and ye have need of Patience, but ye will faint and be weary, unless ye look unto Jesus and fear not; for he is as well the finisher of your Faith, as the Author of it; he despised the shame, what need you care if they say behold the Head, or the Heart of a Traytor, when your better part is in Heaven, and reproves us for being too parsimonious of our blood; we must be prepared for suffering *crucore sanctorum rigamur Ecclesia*. Luther was troubled that he carried his blood to his grave, he loved the Christs cross more than the 24 Letters, and loved not half Christians, that were onely for doing, and not for suffering; and though our sin deserve death as from the Lord, yet our Enemies mind them not, they punish us for being Judges, Advocates, and Souldiers for our Lord Jesus, *Psal. 38. 20.*

And as the Spiritual man overcomes the Animal, so I am reasoning my self against sence into a willingnesse to dye; for either the times will be better or worse. Is there not in probability a great flood of Oppression and Persecution, coming upon the Godly? Will not the righteous soul of a just Lot, be vexed with the horrible Prophaneness, Malignity, and contempt of Christs pure Ordinances, that abounds every where? We have heard Justice and Tyranny, Truth and Falshood, the Form and the Power of Godliness pleading together, and Judgement was given for God, and his people; but all seems to be reversed, and what was but an *injurie* or *nesciente* before, is now a formal and material contempt, and despight to God and Christ, and the Spirit of grace in whomsoever breathing; and what comfort is there in a son, if the Ark be taken, 1 *Sam. 4. 20, 21.* she regarded it not, the blessing is to see our children with peace upon *Israel*, *Psal. 128. 5, 6.* it is a mercy to be taken away from the evil to come, *Esay 57. 1.* bestowed upon *Josiah* as a favour, being tender-hearted, 2 *Kings 23. 19.* 'Tis a rich mercy to get into our heavenly house, and harbour, before the storm come, 2 *Cor. 5.* how much more blessed to give our polluted

polluted blood for his sake who shed his most precious blood for us; and if the times prove good, for civil or sacred liberties; *Moses* envied not those that were to go into *Canaan*, because he was invested with a better possession, a Heavenly Country; *Heb. 11.16.* if there be such glorious times to be expected upon earth, as you and I have discoursed of, I am sure there is no less joy in Heaven; and we that are there shall have no cause to envy our militant Brethren; Besides, as for my self, I can expect to do little for God, I am three parts dead, ⁷⁰ being divided into Four, the shadows of the Evening are upon me, and aches and pains are inseparable companions, if now Christ should graciously accept of my poor crazy body, and bring me to an honourable and an easie death for him, blessed be his Name for ever, *1 Chr. 29.10. to 16.* The heathen could say, *Dulce est pro Patria mori, pro Christo mori dulcissimum.* How did the Romans glory to die for their Liberties, and after for the glory of their *Cesars*? And how glad are the poor Spaniards and Muscovites, that they have a life, a wife, or a son, for their King, and how glad are the City that their feastings will be received. A Popish Friar told me lately, that if he were of my opinion for assurance of salvation, he would not willingly live an hour longer for all *Ireland*; yet Saints too much fear this grim Porter, Death, though when executed we go from the Cross to the Crown, *Jam. 1.12.* Indeed it is below the profession that we have made, to be now troubled; in prosperity I would be a Worm, but now the Lord make us bold as Lyons, that being called to suffer after so blessed an example, we may think it an honour to pledge our Master in his own cup, and commit the keeping of our souls to him in well doing, as unto a faithful Creator, *1 Pet. 2.21. and 4.19.* for he will never leave nor forsake us, but will give us shoulders to bear what he layes upon us, *1 Cor. 10.13.* Let us therefore who are the children of *Zion* be joyful in our King, as others (who one day will appear to be Fanatiques indeed) rejoyce in them, for these present sufferings, are not worthy to be compared with our future glory, *Rom. 8.18.*

Sir, I bleſs God I have an invincible peace, and a ſecret joy ſurpaſſing my expreſſion; and I preſs towards the Mark, *Phil. 3.14.* yet divine cordials are not conſtant, but often ſome fainting fits, and diſpondencies; the Spirit bloweth where it liſteth; where it is

not

not comforting, it is supporting, *Esay* 40. 29. & 41. 10. if I were not very feeble, how could Gods power appear in my weaknes. I bleſs his Name that his Arrows are not within me, nor do the terrors of death take hold upon me, as *Job* 6. 4. for I never was better as to the frame and temper of mind and body, than ſince my reſtraint; and bleſſed be the Comforter, I am not long without him. My couſin *Hariſon* is very full of ſpiritual comfort (as the Gentleman *Jaylor* tells me) and bids me cheer up, and indeed it will be a mercy if thoſe who are called forth to teſtifie for Chriſt prove couragious, as *Joſ.* 1. 9. but truly as for my part, it does not lie on that ſide; I fear leſt I may be too much exalted with the honour of it, though I know the Lord can ſoon withdraw; we live by faith and not by ſight, our happineſs is in our union, rather than in communion and ſenſible guts; and I rather fear a lingring death with ſeverity, ſome for baniſhment, *Ezek.* 7. 16. &c. but let the Lord do with me as he pleaſeth, as *Ioab* ſaid, *1 Chro.* 19. 13. *Omnia cooperatur in bonum*, *Rom.* 8. 28. So having unboſomed my heart unto you, that you and ſuch whom you judge faithful and ſecret may the better ſpread my condition before the Lord, I would intreat you to beg for me more particularly, 1. That God would ſet home upon my heart, and fulfil in me with power your ſweet Scripture (for which I heartily thank you) *2 Tim.* 1. 7, 8, 9, 12. that I may not be afraid of their terrors, nor troubled, but may ſanctifie the Lord at that time, and be able to answer all Oppoſers, that they may be aſhamed when we ſuffer for wel-doing, *1 Pet.* 3. 14. to 18. 2. That I and the reſt of our brethren and companions in tribulation, and in the kingdom and patience of Jeſus Chriſt, for the word of God and his teſtimony, may be ſtrengthened with all might according to Chriſts glorious power, unto all patience and long-ſuffering with joyfulneſs, as *Paul* prayed for the Colloſſians, *Col.* 1. 9. to 14. being filled with knowledge, wiſdom, and ſpiritual underſtanding, and feeling thoſe grounds of joy as an inheritance of light, and deliverance from the power of darkneſs: that we may be *Teſtes* and *Conteſtes*, to agree in our Teſtimonies, and not diſparage ſo good a Cauſe. 3. That we may be ready (not onely to be bound, but to die for Chriſt, and the vindication and juſtification of his Evangelical doctrine: we have made high profeſſion and confeſſion of the everlaſting Goſpel, and it is a bleſſed thing

thing to believe with the heart, and confess with our mouths, and in our lives, and by active Martyrdom, as *Brook, Ireton, Hambden, Pickering*, and others have worthily done, who are safely arrived, expecting us, and we are yet upon the waves; but the most excellent, honourable, rich and fruitful confession of Christ, whereby we can make the most efficacious demonstration of our Election and Faith in Christ, and love to his glorious person, with most supream illustration of Gods glory, is to lay down our lives as the Martyrs did to seal and confirm the truth of our professions with our blood, for the Cause of Christ, and safety of our brethren, *Rom. 16. 4. 1 John 3. 16.* as our blessed Master, after he had confessed and preached the glory of God, and our Salvation, confirmed and approved all by Miracles, and his most holy life made a good confession under *Pontifus Pilate*, *1 Tim. 6. 13.* without which all had been ineffectual: So I have often thought for the discovery of hypocrites, cementing of the Saints in more concording affections, trial of Faith, exercising of patience, and love to Christ, and for many other glorious ends God would call for some of his childrens blood, which will be the greater favour to them whom he shall count worthy of it, because I think this will rather be a *Julian* than a *Neronian* persecution, alwayes provided that we be found in the Doctrine of the Covenant of Grace, that God does not love us, because we live soberly, righteously, and godly in this present world, and are willing to forsake all, and lose our lives for him.

But because he loves us, and has singled us out from the world, therefore he enables us so to live, and to do singular things for his honour and glory, and willingly to follow the Lamb whithersoever he goeth, *Revel. 14. 4. for the love of Christ constraineth us, 2 Cor. 5. 14.* O that we had more enlarged hearts for our King Jesus. 4. (That you may fully hit my condition) I have some trouble upon me concerning the losse of my temporal estate, especially for my poor, tender loving wife and child: I was a purchaser, and had a stock of cattel, and being wrongfully made prisoner two months before any speech of a King I was surprized, and could save nothing, nor get 20 *l.* of my estate since Michaelmas last; they promised to bear my charges to *London*, but at *Chester* I was forced to borrow money, or must have come a foot: therefore pray

be earnest with the Lord, that we may take the spoiling of our goods more joyfully, knowing that we have in heaven a better and an enduring substance, *Heb. 10. 34.* and that we may not faint at these momentary afflictions, which work so well for us (wherein riches and honours are not so) according to that passage, *2 Cor. 4. 3* last verses, and be affected with eternal joyes. It is said, that I shall be put down into the Hole for non-payment of great Fees: my comfort is that God will be with me, there they cannot shut out Gods spirit from me, which is an everlasting spring and Jubilee; nor will that be so bad as *Jeremiah's* Dungeon, nor as *Ioseph's* Irods which entered into his soul, though indeed we are sold by our Brethren as *Ioseph* was, that the Scripture may be fulfilled, *The brother shall deliver up the brother to death, Matthew 10. 21.*

I know not how to conclude, not knowing when I may have another opportunity to converse with you, I am overjoyed to think they cannot reach my soul, and that our Cause is invincible, and it will be a happiness if God see it good, that none might suffer death, but such whose souls are out of danger; but being upon the account of civil Liberties as well as spiritual, our onely wise Father will order all for his own Glory, and this onely silences all murmurings, and Master save thy self, that what he pleases must needs be best for us; he being Infinite, Wisdom, Love, Power, and Goodness. Had the King made his way by the Sword, we might expect his forest strokes; but for the men of *Keilah* to deliver us up for the Parliament to sacrifice us, these men that sit by a Common-wealth Writ, for whole priviledges we adventured our All, and who cannot condemn us but must give up the Cause, and give Judgement against themselves, and all the good people in the Nation; Let the *Indians* judge of it, if any of the Elect think hardly of us, that we do not cry *peccavi*, and make our recantations, it will not last long, and it is no matter what others say, for they must receive their judgement at the Bar of Christ, and we shall judge our Judges; Therefore let us not entertain damps of dispondencies. My rejoycing is in a good God, a good Cause, a good Conscience, I have the Justice of Heaven on my side, and Gods loving kindnesse which is better than life; if we find injustice and cruelty here, mens Law at *Westminster* will be

be adjudged Treason in Heaven, it will not be long before all tears shall be wiped from our eyes, and if our innocencies be not vindicated, and cleared up in this life, as *Iobs*, *Mordecais*, *Iosephs* and *Daniels*, and *Susanna's* were, yet at the revelation of the righteous Judgment of God, it will appear before men and Angels, that we are not Traytors, nor Murtherers, nor Phanatiques, but true Christians, and good Common-wealths men, fixt and constant to the principles of sanctity, truth, justice and mercy, which the Parliament and Army declared and engaged for; and to that Noble principle of preferring the Universality, before Particularity, that we sought the publique good, and would have enfranchised the people, and secured the welfare of the whole growing Creation, if the Nation had not more delighted in servitude, than in freedom. And if we now suffer a martyrdom of body, we shall be some of the souls under the Altar crying, *How long, O Lord, holy and true?* And though we can patiently digest their Tortures, and leave all vengeance to whom it belongs, yet who knows but that our blood may be their poyson; but then after all unjust sentences of men, how sweet and honourable will the Judgment of Christ be, *Math. 25.* (*Euge bone serve*) of entring into our Masters joy, when the Kings of the Earth and the chief Captains and Dukes of *Edom*, shall wish the Mountains and Rocks to fall upon them, *Rev. 5. 16.* I blefs God my poor Wife does much encourage me, to be faithful to the Death, and she is a meet helper indeed who helps her Husband so to Heaven, as in a fiery Chariot; she is one who bears an unfeigned love to Christ and all the Saints; I intreat your tender care of her and my Child, *providebit Deus, Jer. 49. 11.* I shall leave her that Scripture and *Esa. 54. 5. to 8.* which they cannot take away by confiscation; when we were in the storm we took our leaves eich of the other, † and though we have not † *See the relation of his passage by sea from Wexford to King-sale.* paid our Vowes at *Bethel*, yet I trust (as was then promised) we shall be willing to go to Christ if he call through a Sea of blood. But O the infinite Wisdom and Love of God, and the unsearchable riches of his Grace, that if I had been drowned the Malignants would have said, though he escaped by Land, yet Divine Vengeance over-took him at Sea; That now he should vouchsafe me (poor me as *Gideon* said, *Indges 6. 15.* one of the meanest Lawyers in *Westminster-Hall*) the honour of bonds and affe-

Qual, if not effectual Martyrdom for being an Advocate for my blessed Advocate; and the good People of *England*.

I have been the larger, not knowing what use this may be of, if my mouth should be stop't; if you hear any report of me contrary hereunto, believe it not, so you have my heart; and I had rather be buried alive, than my Tongue or Hand should differ from it. O pray much for me, and pray again and mend your prayer, as I have great need to do, if you knew what pitiful, poor, short and confused prayers I make in a day; yet Father into thy hands I commend my spirit, is a prayer; no period better than prayer: Therefore now unto him that is able to keep you (and me) from falling, and to present you (and me) faultless before the presence of his glory with exceeding joy) To the only wise God our Saviour be Glory and Majesty, Dominion and Power, now and for Ever, *Amen*.

Yours for ever in our dear Redeemer,

John Cooke.

A Letter written by Mr. Justice Cooke from the Tower to his Wife.

MY dear Lamb, blessed be God for Jesus Christ, and for a Prison, where I find much of his comforting presence; tell sister *Jones* that she keeps but two or three Sabbaths in a week, but in Prison every day is a Christian Sabbath; not only to cease from sin, but to praise God, singing Hosannaes and Hallalujahs. I can but smile to think that they cannot hinder me from preaching, for I preach twice every day to my self, and yesterday, blessed be the Comforter, my heart was brim-ful of joy and consolation from *Psal.* 73. 25, 26. wherein I observe three points, or doctrinal conclusions.

1. *That a Saint should love and esteem nothing but God, and for God;* all discourse is vain, but what aims and tends to Gods glory, *1 Cor.* 10. 31. a husband, wife, child, friends, and all creature-comforts are to be loved so far as we see God in them; as the creatures do not serve us, but God sustains us in them, and by them; to our affections and desires must not be fixed upon them, but terminate

minate in God ; as the waters in the River, never rest till they return to the Sea ; so our loves must only passe by the Creatures, and settle in God ; and the more we see the Image of God in any one, there our love is to be most in the Lord, and for his sake ; this love is the greatest weight of our souls, and transformes into the the nature of the thing beloved ; let us endeavour to put out more acts of love to God in Christ, Cant. 1. 16.

2. From these words, *my flesh and my heart faileth me, but God is the strength of my heart* ; the chief residence of the soul being in the heart ; I observe, *That there is something more dear to a Saint than his own soul, which is the soul of his soul, and the life of his life, and that is Jesus Christ, who dwelleth in our souls by his spirit*, Rom. 8. 10, 11. For as the body is dead when the soul leaves it, so the soul is dead without Christ ; which may teach us two lessons, 1. To love Christ more then our own lives, or Relations, because he is the soul of our souls ; this did *Moses*, Exod. 32. 32. and *Paul*, Rom. 9. 3. They preferred the glory of God in the Salvation of their Brethren before their own souls, if it could have been, which is a Christian Duty, though very hard ; and if Divine Justice should say to us at the great day, *The Soul that sins must die* : we may say, Why then did God punish our Lord Jesus, who is the soul of our souls, more dear to us then our souls ; and if God had seen it good, we had rather have suffered in our own persons to have saved him ; but we not being able to undergo the wrath of God, that innocent and immaculate Lamb was put to death, who is the heart of our hearts, the soul of our souls, and the Spirit of our spirits, for justice is more then abundantly satisfied, much more then if our wils, souls, and bodies had suffered, and the debt was all payed together, which had alwayes been paying if we had gone to Hell ; for as to Christ our Salvation is all pure strict Justice, who felt nothing but extremity ; the Father would not spare him, Rom. 8. 32. But as to us it is all mercy, that his satisfaction should be accepted for us, and that thee and me, and dear Da. too ; and sweet love I trust should be vessels of that mercy and Free Grace : O blessed be his glorious name for ever.

3. My Meditations were principally carried out from the joyes of heaven, and from these words, *Whom have I in heaven but thee ? and thou art my portion for ever* ; I was ravished with this consideration, *that the joys of Heaven are eternal* : or thus, *The Saints pleasures*
have

have a beginning but no ending. No doubt but this is infinite matter of joy to *Abraham*, and all the Saints in Heaven, to think that they shall continue in their joy and glory, not 100. or 10000 millions of years only, but for ever, that when they have been there 10000 millions of millions of years, as to what remains it will not be a minute, but then we begin our felicity, therefore Christ calls it *a life eternal*, Mat. 25. 46. Therefore if a man could live here 1000000 millions of years, and enjoy his hearts desire, and all the variety of pleasures which this world can afford, and afterwards be deprived of Paradise, or be damned, what a sad bargain would that be; for the Saints are all that while in Heaven, and shall be there for ever; and if a man might be alwayes younger, and live here for ever, if such a thing were possible, yet could not that content him, because he is capable of good; and if it were put to the choice of an illuminate Christian, whether to live here a Thousand Years in health, wealth, and all that soul and body can desire, or to be in Heaven but one day, he ought to chuse the latter, *Psal. 48.* so one minutes being in Heaven, is to be preferred before a perpetuity of all worldly pleasures, for to be absent from the Lord is more grievous than all humane delights can be comfortable, if it were but a pretty good condition, if men were sure alwayes so to continue, it would be comfortable; therefore to think of an everlasting crown of Glory, is a soul-melting consideration. If then this life be not a minute in comparison of the perpetual life of the blessed souls in Heaven, how greatly are they to be blamed, that for a little vain honour, flattering pleasure, or the momentary sinfull delights of this evil world, squander away their precious souls.

4. As the Joies of Heaven are eternal, so they are exceeding great: If the men of the World which have their portion here, *Psal. 17. 14.* have such stately houses, and pleasant Palaces, and delights, shall we not think that God hath provided inestimable Treasures and pleasures in the World to come for his children? for whom do earthly Parents treasure up, but for their children; but if we could apprehend what they are, they are not the joyes of Heaven, for *no heart can conceive what God hath prepared for them that love him*, 1 Cor. 2. 9. the eye hath seen much, and the ear heard more, and the heart may conceive much more, but eternal Pleasures are inconceivable; yet the spiritual eye hath some glimpse of it: a poor Saint finds more solid comfort and joy in a crucified Christ, poor, and naked, and despised in the World, then

then all the Dukes of *Edom* in their rich and glorious pomp, and magnificence; but all the Saints living here have not so much joy and splendour as the least Saint hath in Heaven. The Scripture mentions three Heavens, where the Fowles are, the *Starry Heaven*, and the *Heaven of Heavens*, 1 Kings 8.27. The Sun is conceived to be three hundred times bigger then the Earth, and every Star bigger then this lower World, and that all the Earth is but as a Mote, and not so big as a Flye, in comparison of the Emperial, Celestial Heavens, where the souls of the Saints are with God and Christ; and by the largeness of the Place we may guess at the greatness of the Joyes, and Pleasures, that the Elect are but few in comparison of those who shall be turned into Hell, *Psal.* 9.17. as it were thrust into a hole together, *Mat.* 25. 23. Our Lords joy can be no little joy, and it is too big to enter into us, we must enter into it. Next I consider wherein the substance and essence of Heavenly Joyes does properly consist, by 1 Cor. 13.12. it seems much to be in sight and knowledge.

1. For sight, to see God face to face, to see the beautifull person of our dear Lord Jesus, to see all the Blessed Saints and Angels, and to be one of them, how joyfull is the thought of it? for if the damned (between whom and the Saints there is a great gulf fixed, *Luke* 16. 26.) shall see *Abraham and the Prophets in the Kingdome of God*, *Luke* 13. 28. when themselves are thrust out (poor Saint-haters, that now persecute the Heirs of Glory) and scorn their companies, would then fain crowd into Heaven with them) much more the Elect themselves; but the difficulty is, how we can see Spirits with bodily eyes, and bodies with spiritual eyes. I rather think that *Job* 19. 25, 27. is to be understood of Jesus Christ, whom *Job* shall see with the Eyes of his body, and by the Eyes of our souls we shall see God the Father, and the Blessed Spirits; and our comfort is, that we shall for ever be with the Lord. But here the Scripture has no Tongue to speak, we must not too curiously enquire for knowledge, it is a wonderful Expression, we shall know even as we are known, God knows us perfectly, and what shall be our last thoughts, *Psal.* 139. 1, 2. All the Saints upon Earth do not know so much as one Saint in Heaven, where Faith is turned into Vision, and Hope into Fruition; then shall we know the love of Christ which passeth all knowledge here below, *Eph* 3. 19. how all the Love that ever God vouchsafed to the World, is but as a spark to the Oven red hot in comparison of giving Christ; but

but I believe we shall never know God comprehensively (but apprehensibly) that is, so much of his glory as we shall never know more; for there will be new springs, and fresh discoveries of his infinite Grace, Glory, Goodness, and Perfection streaming forth continually to us, that will be as everlasting Fountains of Joy, and glorious rejoycing, to our souls and bodies; as one at Sea sees a great way, but not to the end, or bottome of the Sea, for we shall know as much of God as our heads can hold, and love God as much as our hearts can contain; and no doubt but there are different Degrees of Glory in Heaven, as the Saints know more or lesse of God; whereas when Vessels of several sizes are cast into the Sea, they are all full, but some hold more then others, 2 Cor. 5. 4. God works upon our Hearts as Ingravers upon Gold or Marble, and the more of his Image he stamps upon us in this life, the liker shall we be to him in Glory; but every Saint shall have his own fulness of knowledge.

3. I think that heavenly joy does much consist in the will, in the transformation of our wills into the will of God; for as we heard an excellent Sermon from 1 Cor. 6. 17. at Northampton, He that is joyned unto the Lord is one spirit; for I believe that mystical oneness which our Dear Lord so sweetly prayed for, John 17. 11, 21, 22. is meant of oneness in will and affections, when the soul shall have all that it can desire, and nothing but what it does desire, and shall will nothing but what God wils; and not only to be satisfied with the will of God, but to taste a sweet complacency and delight in it, that it is infinitely best to be there.

4. This transforming of the Will proceeds from the apprehension of Divine Love, where the soul finds that God has loved it from all Eternity, that his eye and his heart are perpetually upon it for good, and knows that it is a free, pure, unchangeable, and eternal love, this causes an eternity of joy; and Love is the sweetest Grace in the heart (the very sugar of the soul) that makes a Heaven upon Earth, where it is without dissimulation, and spiritual; so heavenly joy will consist much in love, which must needs flow from sight and knowledg, for as Paul sayes, 1 Cor. 2. 8. it is only ignorance of God that makes so many to oppose the way of Truth and Holiness; so the sight of divine glorious beauty, and the knowledg of infinite Wisdome, Power, Love, and Goodness in Christ, causes the soul to love God, and Christ, and the Spirit much better then it self: for if the Spouse be sick of love here,

here, *Cant. 5. 8.* and if the fire of love constrain militant Saints not to live to themselves, *2 Corin. 5. 14.* ingenuity being the great Principle of the Gospel, not to work for life, but from life, and to do all from a spirit of love, much more the Saints triumphant: but the more I think of this blessed state of glorification, the more I am at a losse in it, *Psal. 16. 11* in Gods presence there is fulness of joy, and at his right hand there are pleasures for evermore: and David sayes, *Psal. 123.* that they that be wise shall shine as the brightness of the Firmament, and as the Stars for ever and ever: but one Star differeth from another in glory; and *Matth. 13. 43.* the Righteous shall shine as the Sun in the Kingdome of their Father: And our Lord sayes, In my Fathers house are many mansions; and Paul calls it a far more exceeding and eternal weight of glory, *2 Cor. 4. 17.* and a building of God a House not made with hands, eternal in the Heavens, where we shall be so soon as the soul parts from the body, *2 Cor. 5. 1, 8.* and that it is an inheritance in Light, all Light, and no Darknes, *1 Col. 12.* and that the Saints shall judg the world, and when Christ shall appear, we shall be like him; for we shall see him as he is, *1 Joh. 3. 2.* In the New Jerusalem there will be no sorrow, no erring, no pain, *Rev. 21. 4.* and the Gates of the City are Pearls, and the Street is pure Gold, *Ver. 21.* the Glory of God lightens it, and the Lamb is the Light thereof. *Ver. 22.* in it there is a pure River of Water of Life, and a Tree of Life, which bears fruit every Month, *Rev. 22. 1, 2.* and there shall be no Curses there, and there shall be no Night, and we shall raig for ever and ever, *Ver. 5.* All these are soul-ravishing Considerations, and I have sucked much comfort from *Psal. 17. 15.* I shall be satisfied when I awake with thy likeness, and *1 Thes. 5. 10.* who died for us, that whether we wake or sleep we should live together with him; therefore let us comfort our selves, and edifie one another with these words, And Mr. Burton's Text, *Heb. 12. 22, 23.* It is sweet also to consider of the Glory of the Body, *1 Cor. 15. 42, 43.* it shall be an incorruptible, glorious, powerfull, spiritual body, there will be charity, agility, penetrability, impossibility, no hunger, no cold, it shall be fashioned, like unto Christs glorious body, *Phil. 3. 20.* What a comfort is it to thee and me that have such crazy bodies! Ulcerous Lazarus shall be as sound as a Fish, and we shall have an everlasting Spring of health, and strength which shall never decay.

Use. Let this teach us more to mind eternity, to study the joyes of

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Heaven

Heaven, that we may receive a full reward, *Ephes. 2 to 8.* as Master *Whitfield* once exhorted *Oliver*, in every thing to mind and eye Eternity; for they are the brave men and women that will be so at that day: The Pleasures of this world is so far from satisfying the understanding and will, which are capable of God, that they cannot satisfy any one sense; Never any Musick so sweet, but a man will desire to hear better; no Object so beautifull, no meat so pleasant, but a man will covet to see that which is more lovely, and tastes sweeter, *Eccles. 1. 8.* Study that Book, and *Canticles* well, that the Spirit may convince us of the Vanity, and Vexation of all Creature Delights, and of the Fulness and Excellency that is in Jesus Christ. The best condition in this Life is but a bitter-sweetening, all our Comforts are impure, mixt with Wormwood, no Rose without Thorn, and the bitter is more then the sweet; but in Heaven all our Delights are pure, and unmixed, there is perfect joy without any grief, solid Comforts, and no afflictive Misery, no Envy, no Emulation, which abounds here; for every Saint has what his heart can desire, it is a Sinless, Sorrowlesse, Temptationless, Oppressionless, Sickless, Timelesse, and Endlesse Estate, where being once arrived, we shall never fear parting any more: Therefore my Dear Sweetening, let us wait patiently, and chearfully for that blessed Translation from Earth to Heaven; We must begin our Heaven here, the more prepared to dy, the fitter we are to live, so let us live, so let us dye, that we may live Eternally. If thee liketh such poor breathings, and broken Meditations, thee mayest command more of them; I leave thee and me, and my Dear Child, and our Christian Relations with thee in his Armes, who is in Heaven, at the Right hand of the Father, *Therefore we need not fear what man can do unto us, Isa. 51 12.* In him I am thine for ever.

Thy loving Husband during this Life,

John Cook.

Another

*Another LETTER from Mr. COOK to a Friend
after Condemnation.*

DEAR Brother, beloved in the Lord, *condemnatus sum ad vitam*, and this my cordial Farewell to you and all Saints, from my *Jeremiahs* Prison; to morrow I shall be in Eternal Glory, in the Bosome of Christ, where our Father *Abraham* is, and a guard of Angels will convey my Soul thither. Never let Gods people fear a Prison any more, for the Lords supporting or comforting Spirit hath not been absent from me since my Indictment. I writ a Letter to you formerly, acquainting you with my spiritual condition, to which I refer you; and fearing least wrong may be done to the Cause when I am in Heaven, I think fit to leave a few Words with my Dearest Love to all Christian Friends,

1. Upon my Trial it came to this, That the Judges said, *that all hath been Treason since 1642*; so that the Lords and Commons are not to meddle with the King. I said, *that I acted obedientially by Order from the House of Commons: And the Commons being the Representatives of the People, cannot commit Treason; for there can be no Tryal of all the People. And as for any force upon the House in 1648, they were the only Judges of it, and no Inferior Court can judge of the Lawfulness or unlawfulness of their Acts or Orders.* But they said, All our Acts and Orders are Treason. So that now it is brought to that it was in 1642.

2. I intend by Gods assistance upon the Ladder to bear my Testimony for Jesus Christ to all his Offices, and for a Gospel-Magistracy and Ministry, and to speak something so farr as God shall enable, & will be permitted, for the good old Cause, of Righteousness and Holiness. I can at present only leave my Dear love and Respects for you and my Dear Sister, beseeching God, and not doubting but that we shall shortly meet in Eternal Glory. Company so spends me that I can write no more; I shall suddenly enter into the joy of the Lord. O blessed be his Name, Blessed be the Comforter, my soul is full of consolation. Farewell, farewell, *Renede in Paradiso*. Yours for ever,

JOHN COOK.

For my Dear Brother F.

Some Notes taken of a Sermon Preached by Mr. *Hugh Peters*, the 14th of *October* 1660. (after his Condemnation) in the Prison of *Newgate*, wherein he was much interrupted, by the coming in, and going forth, of strangers that came to see him, and the other Prisoners, in the Room with him, and so was constrained to break off the sooner; And though they are but brief Heads, yet it's thought convenient here to insert them, for the better satisfaction of any, touching the frame of Mr. *Hugh Peters* at that time. The discourse was from,

PSAL. 42. ver. 11.

Why art thou cast down O my Soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my Countenance and my God.

After Analysing the Psalm, he Observed this Doctrine. Doctrine, That the best of Gods People are apt to disponding. This was *Hemans* case in the whole 88. *Tsal.*

Also *Davids* case, when he complained of the breaking of his Bones, &c.

This was *Christs* case himself, when he cried out, *My God, my God, why hast thou forsaken me?*

The Reason why the best of Gods People, are apt to dispondencies, are,

First, When something falls out from God more than ordinary, when God put's weight in Sorrow and Affliction, that makes it sinking; Although that Afflictions are heavy of themselves many times, yet it's the weight that God puts in Sorrow, that makes it sink us.

Secondly, Over-valuing our comforts, putting too much upon Wife, Children, Estate, or Life it self, a man is apt to be cast down when he thinks of parting with them.

Thirdly, Our unpreparedness for sufferings and afflictions that makes us dispond. *Alas! I thought not of it say some, it's come unexpectedly upon me.*

Fourthly,

Fourthly, We are apt to dispond when our afflictions are many, when they are multitudes, when all is struck at together, Name, Estate, Relation and Life it self.

Fifthly, When afflictions of long continuance, a man can bear that Burthen a while, that he cannot stand under long.

Sixthly, When afflictions fall upon the noblest part of man, which is his Soul; then are dispondencies apt to come in.

Seventhly, When we have more Sense than Faith.

Now it should not be so, Gods People ought not to dispond.

1. Because it discovers impatiency.

2. Because it discovers want of Faith, they lean not upon the Rock that will not fail them.

3. It discovers want of Wisdom, &c.

4. We should not be thus, because it gratifies the Enemy, who in such a case is ready to upbraid us, and say, Where is now their God? What is become of their God?

Now what cure and remedies are there for disponding.

This Eleventh verse gives two.

First, Hope in God, Hope thou in God.

Secondly, Faith is set on work, I shall yet praise him, &c.

But more particularly take these Directions:

1. Be careful of exercising Faith; for no condition of man superceeds his Faith; do all in Faith, pray in Faith, and hear in Faith, &c. Now what is the exercise of Faith but routing upon Christ, and staying on him; here I'll stick, if I perish I perish.

The miscarriages of Christians, is either because they have no Faith, or else, because if they have Faith, they give it not food to live upon; Faith must go to Christ, as the Liver Vein, and fetch blood and life thence. We quarrel that we have not Love, and Patience, and Meekness, &c. but the defect lyes in our Faith; if we had more Faith, we should have more of all other Graces.

Now what is the food of Faith.

Ans^r. Faith will not feed upon every Dish, not on a stalled Ox, or fatted Calf; prosperity is not Faiths food: But it will eat a word, live upon Promises, these nourish Faith; I will never leave thee, nor forsake thee; all things shall work together for good, and the like Promises.

2. Be marvelously careful of things below, measure things not by sense,

60 Some Notes of a Sermon in Newgate, &c.

sence, or by a day, but by Faith, and Eternity; we are troubled at the loss of this and t^other Creature, and comfort, but what's the value of them? the over-valuing things is our mischief.

3. Go and tell the Lord Christ I have a defiled conscience, and if thou dost not wash me, I am undone for ever. See the necessity and worth of Christ; there must be something better to look at than what we lose for the present, something above Estate, and Life, and Relations, and Name. See the worth of Christs blood, it's worth all the world, because what the blood of Bulls and Goats could not do, his blood doth cleanse from all sin.

4. Keep close to the use of Ordinances, much of our mischief hath come from neglect of this kind; the safety of a Christian lyes in the enjoyment of Church-Communion, Psal. 27. 4, 5, and 6 Verses, One thing have I desired of the Lord, and that will I seek after, that I may dwell in the House of the Lord all the dayes of my life, &c. for in the time of trouble he shall hide me in his Pavillion, in the secret of his Tabernacle shall he hide me, he shall set me upon a Rock; and now shall my head be lifted up above mine Enemies round about me, &c. The greatest fears are dispelled there — you shall find before troubles pass over (for you expect some) it will be a hard matter to break Churches, they are so fast chained together, and yet there hath been marvellous miscarriages amongst Saints in their Church-Relations. Finis.

He also during his imprisonment in the Tower, wrote some sheets of Paper to his Daughter, leaving them with her as his last Legacy, containing in it very much sound and wholesome advice to her Souls health. It carries with it such a savour as denotes it proceeds from a spirit that hath learned experience in Christs School, and hath been acquainted sometimes with Sun-shine as with foul weather, it's too long here to be inserted, but if it be made publick by it self, doubtless the Experienced Reader will be no loser by perusing this Legacy.

Some Memorable Passages of Mr. Hugh Peters, in his Imprisonment at Newgate, and at the time of his Execution at Charing-Cross, October 16. 1660.

Mr. Peters, as is well known, was exercised under a great conflict in his own spirit, during the time of his Imprisonment, fearing (as he would often say) that he should not go through his sufferings with courage and comfort; and said to friends, that he was somewhat unprepared for death, and therefore unwilling to dye; something he said he had committed, and other things omitted, which troubled him, but though it was a cloudy and dark day with him for a season, yet the light of Gods grace and favour would break forth at last.

And surely the favour of God did at the last appear, for a little before he went forth to Execution (as many can testify) he was well composed in his spirit, and cheerfully said, I thank God now I can dye, I can look death in the face and not be afraid.

As for that slanderous report which was too much received by good people as well as bad, to wit, that he was guilty of Uncleaness. A friend coming to him in Prison, put that question seriously and soberly to his Soul; to which he replied, that he blessed the Lord, he was wholly clear in that matter, and that he never knew any woman but his own Wife.

A night or two before he suffered, two of the Episcopal Clergy, who as some report were the Kings Chaplains, came to give him a visit; they endeavoured to make advantage of the present temptations wherewith he was then assaulted, and to perswade him to Repentance and Recantation of his former Activity in the Parliament Cause, which they endeavoured to enforce upon him by a promise of Pardon from the King, in case he would therein hearken to them. But though he then was much afflicted in his spirit, yet the Lord did help him to bear up with much courage against the insinuations of that sort of men, and told them that he had no cause in the least to repent of his Adhering to that Interest; but rather, that he had in the prosecution thereof done no more for God and his People in these Nations, and with civility dismissing those Visitants, he applied himself to some other Ministers then present, whom he judged
more

62 *Passages and Occasional Speeches of Mr. Peters.*

more able to speak a word in season to him under these great Tryals, wherewith the Lord was then pleased to exercise him.

Being carried upon the Sled to Execution, and made to sit therein, within the Railes at *Charing-Cross*, to behold the Execution of *Mr. Cook*: One comes to him, and upbraided him with the Death of the King, bidding him (with opprobrious language) to repent: he replied, Friend, you do not well to trample upon a dying man, you are greatly mistaken, I had nothing to do in the death of the King.

When *Mr. Cook* was cut down, and brought to be quartered, one they called *Col. Turner*, called to the Sheriff's men, to bring *Mr. Peters* near, that he might see it; and by and by the Hangman came to him, all besmeared in blood, and rubbing his bloody hands together, he (tauntingly) asked, Come, how do you like this *Mr. Peters*, how do you like this work? To whom he replied, I am not (I thank God) terrified at it, you may do your worst.

When he was going to his Execution, he lookt about and espied a man, to whom he gave a piece of Gold (having bowed it first) and desired him to go to the place where his Daughter lodged, and to carry that to her as a token from him, and to let her know, *that his heart was as full of comfort as it could be; and that before that Piece should come to her hands, he should be with God in Glory.*

Being upon the Ladder he spake to the Sheriff, saying, Sir, you have here slain one of the Servants of God before mine eyes, and have made me to behold it, on purpose to terrifie and discourage me; but God hath made it an Ordinance to me for my strengthening and encouragement.

When he was going to dye, he said, *What flesh, art thou unwilling to go to God through the fire and jaws of death? Oh (said he) this is a good day, He is come that I have long looked for, and I shall be with him in glory;* and smiled when he went away.

What *Mr. Peters* said further at his Execution, either in his Speech or Prayer, it could not be taken, in regard his voice was low at that time, and the people uncivil.

*Some Passages and occasional Speeches of Mr. Scot's
before he came to Execution.*

WHen he was in the Tower, a Relation sent to know how he did : To which he returned this Answer ; That he had been very ill all night , and had some Apprehensions that it might be unto death : But, said he, I was not at all displeased ; for if it be the Will of God, that I may not live his Servant, I would die his Sacrifice.

The first day that he came to *Newgate*, some Friends came to see him, and asked him how it was with him ? He told them, he was well ; but he waited, and much longed for a word of Peace from God : But (said he) I bleſs God (though it is somewhat dark with me at present, and I know I have a very naughty heart) yet I have not one Temptation to desert That **GOOD CAUSE**, which God hath ſo ſignally (many a time) owned.

The next day, which was the day Maj. Gen. *Harrison* was Condemned, ſome of his Relations came to him, and told him, They ſuppoſed he had heard what diſmal Sentence had paſſed on him ; And, O Sir, ſaid one of them, my heart fails me to think how you will bear it. Why, ſaid he, fleſh and blood will recoil ; But, bleſſed be God, I am not troubled at that ; A fit of an Ague would coſt a man more, I believe.

The day after he was Condemned himſelf, his Wife, and other Relations and Friends came to him : Oh Sir, ſaid ſome, how is it now ? Why, ſaid he, Bleſſed, O bleſſed Chains ! I would not be without theſe Chains. Indeed, it was a very dark, diſmal, cloudy morning, I was brought to be content to periſh. Truly, I thought I could not plead at all, my ſoul was ſo ſad, becauſe God hid his face : But I was reſolved (ſaid he) if I could have ſaid no more, to tell the Court, *That the Cauſe was the Lords* ; and the fault was not in the Lord, but my great perſonal unworthineſs, that I could not aſſert it ; And that though I did ſink into the bottomleſs pit immediatly, yet I durſt not, no not for a World, but own that Cauſe, which God had often honoured. But (ſaid he) the Lord for your ſakes did help me to ſay

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somewhat ; but truly, it was but pitiful. I thought if I might have been suffered, (although I have not slept, to speak of, these two nights) I could have spoken three or four hours longer. And now, said he, as dark as it was in the morning, 'tis so bright, so quiet, and calm, that truly I think if I were to be executed to morrow, I could sleep all night as well as ever. But (lifting up his eyes) Lord, said he, I would not be too confident : Oh pardon thy servant. But, being in a very chearfull frame, his Friends and Relations left him at that time, and, because of illness, could not visit him the next day.

But on the next first-day of the week, being with him, he told them he found an increased strength. That day about noon, the Warrant for Execution was signed ; at which time he was desirous to have a Reprieve gained, if possible : not, (said he) that I expect Life ; but methinks my Wedding-garment is not quite ready : a little more time, that I may, as a Bride, be ready trimmed. That evening it was told him, that Sir O. B. would speak with him the next morning ; and some told him, it may be that would prove an hour of Temptation. Truly, said he, I blesse God, I am at a point, I cannot, no, I cannot desert the CAUSE.

The next morning they two were together, the matter of their discourse I know not, but I remember when his Wife desired to go to O. B. that evening, to see if he would be her dear Husbands (or rather her) Mediator to his Majesty for his Life. It may be (said he) Sir O. B. may say, That I should confesse guilt, and do the King some service. Prethee tell him, I would engage to live quietly ; but for owning *Guilt*, that I cannot do : For to this day I am not convinced of any, as to the *Death of the King*, and that I went but too far, in asking the benefit of the *Proclamation* ; and I cannot go any further, no, not to save a Thousand Lives.

That evening came in two Ministers : one, or both of them, (after they had talked with him a good while) I heard them ask, *Whether he did acknowledge his Guilt?* for they believed his owning of that, would be the most likely (if not a most certain) means, to prolong his Life. To which he answered, That although he had often, and that with many tears (and he thought
with

with some brokenness of heart) sought the Lord to convince him of it, if he had any *Guilt* in him, as to that particular Action, (for which he was then in Chains, and under Condemnation) for, said he, I would not for a World die with one Sin unrepented of: But, said he, Really, to this day I have no such Conviction. But said the Doctor, *Sir, if any such do come in, will you tell us?* Yes, said he, I profess I will, if it come in at the last moment, even at the Gibbet, I will tell the World of it. And it is observable, that some of his last words were, *That God had engaged him in a CAUSE, not to be Repented of, I say, Not to be Repented of* —

The night before Execution, when he was in the Dungeon, he was (as he had been that day) some sadder than at other times; And one asked him, if any particular thing lay on him? He said No, but the Lord was pleased to suspend his Comforting Presence: But said he, (with an humble boldness I would speak it) The Lord shall not put me off with any thing besides Himself. After, having spent some hours in Prayer, as at other times, about midnight we left him, and his Fellows, that they might get a little rest, for the support of their natural spirits; and in three or four hours his Wife, Children, and many other friends returned. When we came, we found them praying: As soon as Col. *Scroop* had ended, Mr. *Scot* turned about, and opening his arms, he embraced his Wife, and one of his Daughters: Ah, said he, my dear Ones, *God is good, he is come, he is come! I am full, I am full. O bless the Lord for me, and with me; O my soul, and all that is within me, magnifie the Lord.* By and by he went to prayer himself; and one would have thought he had been (as it were) in Heaven, his Soul was so enlarged in blessing, praising and magnifying the God of his Salvation. O! said he to his Wife, I would not change this dark Room for the best Star-Chamber under Heaven. He desired his Friends and Relations would not be solicitous for his Body; but let them do what they pleased, and exercise what Cruelty they would; saying, it was meet it should be so: And that the dead Bodies of the Witnesses must be unburied, that the Scriptures might be fulfilled.

Some part of his Prayer was, to bless the Lord, That (as the

Psalmist said) though he came in there weeping, and fearing that he had not yet been bearing precious Seed ; yet now they were returning rejoycing and triumphing, and carrying their sheaves with them. Call us not (said he) *Marahs* (as she once said) but call us *Naomies* : for we came in hither (some of us) *empty* ; but we are going out *full* : The Lord hath not writ *bitter* things, but *good* of us ; for this is glorious Grace, *That we are counted worthy to suffer for GOD and His CAUSE*. Oh ! what shall we render to the Lord ? We will *take the Cup of Salvation and call upon the Name of the Lord*. Oh our Souls, bless the Lord ! And we do with our Souls bless Thee, that we have an Eternity to bless Thee in ; for no less will satisfie our Souls. And now, O blessed and glorious God, shall we be among thy Worthies ? If possible, let us attain to the first Three ; but if we attain not to so glorious a Testimony as that, yet O Lord, let us be among thy Worthies. We desire to glorifie thy great and blessed Name, that Thou hast in any measure enabled us to encourage our hearts in the Lord our God, at such a time as this, when Eighty is (as it were) in the flames ; and the people speak of worse than stoning us. When some spake of the Reproaches of the people, he said, he accounted that his honour.

Meaning
M. G. H.
Mr. C.
rew, and
Mr. Cook

Mr. Scot's Speech upon the Ladder.

GENTLEMEN, I stand here a Spectacle to GOD, to Angels, and Men : To GOD and Angels, to whom I hope I am shortly a going. And now to you I owe it ; to God, and the Nation, and my self, to say something concerning each. For my self, I think it may become me to tell you how and why I came hither : and something in the general, concerning my capacity. In the beginning of these troubles I was (as many others were) unsatisfied : I saw Liberties and Religion in the Nation, in great danger, to my best apprehension ; I saw the approaches of Popery in a great measure, coming in upon us : I saw ——— Upon which the Sheriff interrupted him in these words : *If you will betake your self to prayers, you may.* Mr. Scot replied, I shall not speak to reproach any ———

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The Sheriff interrupted him again, saying, You have but a little time, Mr. *Scot*, Therefore betake that little time to prayer.

Mr. *Scot* replied, I shall speak——

The Sheriff interrupted him again, saying, I beseech you Sir, betake your self to prayer.

Mr. *Scot* said, It may become me to give account of my self, Because——

The Sheriff interrupted him again, saying, It doth not become you to speak any such thing here ; Therefore I beseech you betake your self to prayer ; it is but a little time you have to live: you know, Mr. *Scot*, that is the most needfull thing.

Mr. *Scot* replied, 'Tis so ——

The Sheriff interrupts again, saying, Sir, But when you came upon the Stage, you deprived your self very much.

Then said Mr. *Scot*, I thought to tell you how I came hither——

Here the Sheriff interrupted again (or else some one besides the Sheriff) and spake to this effect : Every body knows, that——

Mr. *Scot* said, Sir, 'tis hard that an English-man hath not liberty to speak——

The Sheriff interrupted again, saying, I cannot suffer you to speak any such thing.

Mr. *Scot* said, I shall say no more but this, *That it is a very mean and bad Cause, that will not bear the words of a dying man ;* it is not ordinarily denied to people in this condition——

The Sheriff interrupted again, saying, Sir, you had a fair Tryal, and you were found guilty.

Mr. *Scot* replied, 'Tis according to my mind to speak what may be said ——

Here the Under-Sheriff interrupted , saying, It hath been denied unto our Predecessors, and will be denied unto you.

Then he prayed as followeth.

HOly Lord God, the great and glorious God of Heaven and Earth ; King of Nations, and King of Saints : in both which capacities, thy poor and unworthy Creature comes now to bear his Witness in this great Spectacle, before Thee, Angels and Men. O Lord, were it not for sin, none of these things had befallen

fallen this Nation, nor my unworthy self: We have all transgressed and gone astray from Thee by a perpetual backsliding; even all, of all sorts, conditions, ranks and orders of men: And among them none, none more than thy poor unworthy Creature, who acknowledgeth here before Thee, in the face of Heaven, and in Thy Presence, to which he is very shortly a going, that that glorious Grace which Thou hast been pleased to afford unto his soul, in it, Thou art gone to the highest extent of Mercy that ever was shewed to any of the sons of men. Thy poor servant doth acknowledg himself to be the greatest of transgressors. And thy glorious Grace is magnified above all thy Name, in what Thou hast done for Thy poor Creature. But Lord, so it is, because such is thy good pleasure, such was Thy Design from Eternity, in the great Transactions that was between Thee and Christ thy blessed Son, & our blessed Savior; That Thou shouldst in thy dispensation in the governing of thy Church in the World; That Thou shouldst glorifie thy Free-grace, in pardoning of the Sins, and in the Salvation of some of lost Man-kind, which was the great Master-piece of thy Love; That thou shouldst chuse out of poor lost Man-kind, one or other, it is of admirable and incomprehensible Mercy: And that thou shouldst chuse thy poor Creature as one in the number, is matter of Admiration, is matter of Eternal Extasie, and is matter of Thanksgiving for ever: And this is the comfort of his poor Soul, that he shall have an Eternity with thy self, Thou hast so assured him, that he shall be blessing, honouring, and magnifying of Thee among a Company of Saints and Angels, and the Souls of Just Men made perfect. O Blessed Lord, thou hast called him forth as a publick Spectacle to some, in a condition of Shame and Reproach; to others, of Comfort; and to thy blessed Self, as one that is a Witness for Thee, that hath served Thee with all faithfulnesse in his trust, and publick capacity, and imployment. O Lord, thy Dispensation to thy poor Creature hath been wonderful gracious and merciful; and he must say, to the praise of thy Free Grace ———

^t Here the *Hangman* stooping down to take Drink, which was reached up to him upon the Ladder, interrupted him; Upon which Mr. *Scot* said, Prethee let me alone, I have not done; and then proceeded in Prayer, as followeth.

—— That

— That this very Condition to which he is now brought, he acknowledgeth, is the Answer of his Prayer before his going out of *England*. Thou knowest Lord, he did many times in Prayers and Tears seek thy blessed Majesty, for Counsel, and for Advice: whether it were his Duty to stay and suffer, or to shelter himself abroad: and if it were Thy will to take more Honour to Thy self, by his Suffering than his Living; thou wouldest be pleased to remand him back again, and bring him hither. And he hath observed thy Providence checking of his way, and in preserving him all along, untill he came to this. O Blessed Lord, thy Poor Creature doth acknowledge, that thy wayes to his poor Soul, have been of wonderfull Grace and Mercy. It was a great Mercy to him, that having had (by reason of many sinfull Temptations, and many Incumbrances, and many incessant Bussineses, in the World, whereof he hath been a perpetual Drudge) many years past; and he hath not had the conveniency, though his Duty: The Lord knows, he had not the conveniency, nor the heart, so to improve and keep his own Vineyard, while he had been looking after, or keeping others Vineyard: Thou didst therefore all along (while he was abroad) give sweet Opportunities, and precious Seasons, (while he was abroad, of seeking thy Face, and studying his Souls good, concerning Eternity, and the Eternal Pleasure of thy Holy Will: and he blesseth thy Name, that thou hast been pleased to open to him both the Scripture and his Understanding: and so to answer the one by the other, as, that he is (through the Grace of God) comfortably perswaded, that his Eternal Estate is out of hazzard: But O Lord, thou hast been pleased, all the while that his condition hath been doubtfull, to make his Comforts to his poor Soul doubtfull also; sometimes fear, and sometimes hope, have been mixed; Again and again wanting those Consolations that might support his Soul to such an issue. But blessed be thy Glorious Name, the Great God of Heaven and Earth, he hath been pleased to bear Him witness to Himself, to Angels, and to all that hear me this day, this very day: Thy poor Servant, that now stands to suffer, had Joy, and much Consolation from God, and from his Cause more than ever he had before; I say again, to the praise of the Free-Grace of God, I blesse his Name, he hath engaged me in a Cause, not

to be repented of; I say, in a Cause not to be repented of —

Here the Sherift interrupted him, saying, Is this your Prayers Mr. Scot? desiring him to forbear those kinds of Expressions. Other s also told him, That he contradicted himself, and spake Blasphemy.

Then Mr. Scot said, I shall say no more but this, O Lord, I do acknowledg, that this very Morning, in the Dark Chamber, I had very much of the presence of God; And from thence I take Consolation to my self, that the Spirit is with me, and that he hath sealed unto my soul the Decrees of Heaven, at least perswaded my Soul that it will be well with me, and that I am out of all Danger, as to my Eternal Condition; and that I shall live and reign with him there, where all Sin shall be done away, which is the growing Glory of my Soul, and all Tears wiped away also; In the mean time we pray thee, O Lord, that thou wouldest remember ENGLAND, and remember thy Cause in England; and remember me with the joyes of thy Salvation in the instant of my departure; O Lord it is a narrow Entrance, it is a strait Passage, it is an Entrance into Eternity. O Lord, thou hast once to Day shewed me something beyond it, something of the Glory of God; I pray thee forsake me not while I am here, and sensible, or afterwards in the passage of my soul; To thee I leave it, and to thy Providence, and do acknowledge thy Goodnesse to my Soul, in fitting me to receive that good which thou in thine Infinite Pleasure dost think fit for me; And therefore O Lord, into thy hands I commend my Spirit. Lord, I desire to have some more Testimony of thy Love, if it be thy blessed will: It is enough that I live upon what I had to day; but if it be agreeable to thy holy will, I would honour and eternally blesse thee, If thou wouldest be pleased to shine upon me, with some more particular, immediate Discoveries of thy Presence; but not my will but thy will be done. The Lord be pleased to settle the Nation in peace, and in the power and purity of Religion, and thy Ordinances in purity: And Lord, for thy Son, that is the Darling of thy Soul; Be thou pleased to give him a glorious Entertainment in the world; and let the Kingdomes of the world become the Kingdomes of Jesus Christ. Lord, thou, hast a Cause in the world, dear unto thee, I pray thee own it; though it may not be owned in all places, and by all persons, yet Religion is the Interest of them all. O Lord remember the price of

of Blood, that hath been shed for the purchasing of the Civil and Christian Liberties. And remember thy Enemies, that are not incorrigible Enemies to thy Truth and Holiness; and give them understanding to see their Error, and to turn to thee; a heart broken, and with humiliation, that they may seek God with their whole heart; that they may be a holy or Immanuel Nation, A chosen Generation, A peculiar People, zealous of good works, careful to shew forth the virtue of him that hath called them from death to life. The Lord call in all that belong to the Election of Grace speedily, into that Number: Let no Weapon formed against thy Church prosper; but, Lord, remember Zion, if it be thy good pleasure, and repair the walls of thy Jerusalem. O Lord, thy CAUSE lies near the hearts of thy People; and I bear thee witness, that I have this Income from thee, as the Return of their Prayers: And that we are supported to bear witness for thee very cheerfully and with satisfaction. I desire to be found of thee in Jesus Christ: I do now abhor all my sins, and renounce my Services; and do account them all as dung. Lord, thou knowest, I have desired to live, that I might serve thee better, and love thee more; but that I may be with thy self, Oh it is infinitely better; and to confirm that Testimony that is concerning thy glorious Will: And thy will be done in earth as it is in heaven, by me and all thine, from henceforth, & for evermore, Amen.

Some Memorable Passages of Col. Adrian Scroope, after his Condemnation, and in his Imprisonment at Newgate, which (though they are but few) may discover the excellent Christian frame of his heart, and how he was born up under so great Sufferings.

After his Condemnation, one of his Children hanging upon him, and weeping over him, he said, Peace, Child, peace, be still, not a word; thou hast a blessed Portion: Who would be troubled to die? for can any one have greater honour, then to have his Soul carried up to Heaven upon the wings of the Prayers of so many Saints?

When the Jaylor called him, and Mr. Scot, Mr. Jones, and Mr. Clement, to go to the Dungeon, saying, Gentlemen, you must go to the Room where Mr. Harrison was: Says Col. Scroop, Must we all go? He replied, Yes. At which, laying his hand on his breast, and elevating his eyes, with a serious countenance, he said, Blessed be God that we are not parted.

As he sat at Dinner, he spoke to a Minister that was with them,

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saying, I would speak it for the glory of God's Free-Grace, and the comfort of you all, That my sins are all pardoned ; not one unpardoned : And God hath loved me with an everlasting love ; and in the strength of this will I go to heaven.

Speaking to some Friends that came to visit him, said, I desire all the People of God to look at the Lords hand in this Dispensation, and own his Sovereignty ; speak well of him, whatever he doth ; lie at his feet with their mouths in the dust ; and live more in Love and Unity one with another.

A tall Gentleman coming into the Dungeon to see Col. *Scroop*, the night before he dy'd, said to him, Uncle, I am sorry to see you in this condition, and would desire you to repent of the Fact for which you are brought hither, and stand to the Kings mercy ; and more words to the same effect. Whereupon Col. *Scroop* put forth his hand, and thrust him from him, using these words, AVOID SATAN.

When the time approached for his Execution, Mr. *Scot* and Mr. *Clement* were first carried away in the Sled, and the same Sled was afterwards to come and carry Col. *Scroop*, and Col. *Jones* ; during that time, says Col. *Scroop*, Well, Brother *Jones*, do you spend your time as the Lord shall direct you, I intend to take a little sleep, for I slept not well the last night ; and my Countenance is not so fresh as I would have it. Thereupon he laid him down, and slept so soundly, that he snored very loud, and so continued until the Sled came for him : whereupon, being awakened, he riseth up ; and a Friend taking him in his Arms, asked him how he did ? He answers, Very well, I thank God ; never better in all my life.

And now, saith he, *will I wash mine hands in innocency, So will I compass thine Altar, O Lord* : And so with great chearfulness went to Execution.

Colonel *Adrian Scroop*, and Colonel *John Jones* (two comely ancient Gentlemen) were both drawn upon that Sled which carried Mr. *Scot* ; and being come to *Charing-cross*, the place of Execution, Col. *Scroop* was first brought up to the Ladder, where he spake as followeth :

Col. Scroop's Speech at Execution, Octob. 17. 1660.

YOU see an Object here, that hath been in a better place ; but howsoever the Lord Jesus Christ hath sent me to this place, that in this place I should die. I have no Animosity nor Malice against

gainst any man; nor ever had I; neither have I any evil will to those that brought me hither, nor to the Jury that found me guilty, nor Judges that passed sentence; nor to him through whose means I was brought here to suffer. I say, once more, the Lord forgive him: I shall not name him: for I come not hither to reflect upon any mans person.

I will not tell you what my breeding hath been, because it is not good for any man (especially at such a time as this) to boast of his Linage or Breeding: but this I shall say, that I was born and bred a Gentleman.

As for my carriage, it may be some that look upon me here, know what it hath been: Howsoever the Lord knows all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgement, which is a righteous Judgement. The judgement of men may go wrong, but Gods judgement is right, I shall submit to his way. The Lord he is the *Rock of Ages*, and my Support under this great Weight that is now upon me: I look up to him alone, the Lord Jesus Christ is my Saviour and my Redeemer; I am going into his Arms, blessed be his Name: I follow him, he is gone before me the same way: Therefore it is no reproach or shame to follow the Lord Jesus Christ, to die in his Cause: for that is it which I judge I am now going to do.

That which I do desire of you (here are a great many Spectators both on the right hand and on the left) is, That this day may represent to you the general day of the Judgement of Christ, where you must appear; and there every man must receive according to their works: And at that time it will be known; I say, at that time it will be known and seen whose works are righteous, and whose are not. Therefore I would wish you, and desire you to judge charitably of me.

Col. Scroop having given a brief account of himself to the People, his last work was, to give up himself to God in Prayer, as followeth.

O Lord, thou art my Father, a present help in trouble; Thou art my Father, I believe in Thee: I come unto thee Lord Jesus, that went unto thy Father and my Father, thy God and my God; and this is that which doth support my spirit, and enable me to undergo this Death with chearfulness and readines. Lord, thou knowest my heart, and affections, and my desires. Oh deal not with me according to my sins: I am a miserable

able wretched sinner; If thou enter into Judgement, who is able to stand before thee? but there is forgiveness with thee, that thou maist be feared. O Lord, let it be known and seen, that there hath not been any heart in me, to do any thing with Malice or Revenge, or that might shew any Revenge: If there be any Revenge on the other side, the Lord lay it not to their charge. The Lord bleſs those in Authority, the Lord bleſs his Majesty, that he may reign prosperously, and that he may receive a blessing from the hand of the Lord. O Lord, thou seest my failings, my infirmities and weaknesſes: O Lord, I beseech thee that thou wouldst bear with me; thou art a tender-hearted Father; Thou art my strength: When my heart and my strength faileth, then thou art the strength of my heart, and my portion for ever. O Lord, be with me in this hour of temptation, and carry me through it; For thou art my God and my Father, into whose hands I commend my Spirit; for thou hast redeemed me.

The Copy of a Letter sent from Col. John Jones, when Prisoner in the Tower of London, to a Relation.

I Am very much grieved to find (by the Note I received from you) such dark and sad apprehensions upon your spirit concerning me: We are in the hands of the Lord, and what he hath appointed for us will be our portion, and no man can frustrate his holy purpose concerning us; which I question not will be found to be in love, whatev^r appearance it may have to men. My advice is to you and all that love me, That (in case I be removed from you) you do not, neither in reality, nor outward gaib, mourn for me; but rather rejoyce, that my portion is in Heaven; and that my Dissolution or Removal out of this earthly Tabernacle, is but in order to my cloathing with Immortality, and possessing my Eternal Mansion, and to my being for ever with Christ, to behold his glory: And therefore that you do not behave your self, as those that have no hopes but of this life.

Secondly, That you take off your mind from me, and fix it unmovable upon your eternal Relation, the Lord Jesus Christ; in whose glorious and blessed presence, we shall meet ere long, to our Eternal Rejoycing. It is the goodness of the Lord to us, to remove all Creature-Comforts from us, that our Souls might have no resting-place to delight in, or to promise them safety, untill we return to the Ark of his Testimony, the bosome of his love manifested and exhibi^t.

exhibited for us, in our blessed Lord Jesus Christ. I write in haste, therefore excuse my abruptness.

Tower, Sept.

Thine in Sincere Love,

19. 1660

JOHN JONES.

Let the first and last Verses of *Psalm 27.* be constantly fixed upon thy mind.

Verf. 1. *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?*

Verf. 14. *Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait I say on the Lord.*

Some few living Sentences, that fell from a Dying Man, Col. Joh. Jones, when he was in his Chains in Newgate.

Observing one of Col. *Scroopes* children weeping, he takes her by the hand, saying to her, You are weeping for your Father; but suppose your Father were to morrow to be King of *France*, and you were to tarry a little behind, would you weep so? why he is going to reign with the King of Kings, in everlasting Glory.

Speaking to a Friend, that was to have accompanied him into *Ireland*, Ah! dear heart (says he) thee and I were in that storm together, going to *Ireland*; and if we had gone this journey then, we had been in Heaven to have welcomed honest *Harrison* and *Carew*; but we will be content to go after them, we will go after.

Speaking of those that were gone beyond the Seas, (O dear hearts, says he) in what a sad condition are our dear Friends beyond Sea, where they may be hunted from place to place, and never be in safety, nor hear the voice of the Turtle! how much have we gotten the start of them, for we are at a point, and are now going to Heaven?

Speaking of the Sled in which he was to be carryed to Execution; it is (said he) like *Elijah's* Fiery Charriot, onely it goes through *Fleetstreet*.

The time of his departure being come, this Aged Gentleman was drawn in one Sled with his Aged companion Col. *Scroop*, whose grave and graceful Countenances, accompanied with courage and chearfulness, caused great Admiration and Compassion in the Spectators, as they passed along the Streets, to *Charing-Cross* the place of their Execution. And after the Executioner had done his part upon three others that day, he was so drunk with Blood, that like one

fitly

surfeited, he grew sick at stomack : and not being able himself, he set his Boy to finish the Tragedy upon Col. Jones ; who coming up the Ladder, with the like chearfulness that his Brethren did before him; and being placed fit for Execution, he proceeds to speak as followeth.

Col. Joh. Jones his Speech upon the Ladder, Oct. 17. 1660.

THere is two things that are necessary, now I am going through this narrow gate or passage, to the Eternal Majesty; I say, two things are necessary, as to the occasion of my coming hither to receive my Fathers good pleasure.

First, *Peace with God.* Secondly, *Peace with Man.*

I shall speak something to each of these; and in the first place, speak something of the Court wherein I received the Sentence. It hath been reported, as I was told, that I confessed this Fact, and confessed that I was guilty of Murther, as under thote several expressions that are in the Indictment, *Viz.*——

I desire to clear my self before the Lord, and before the world, in that particular; for should I grant that I was guilty in reality and truth, guilty of Murther and Malice, (*Viz.*)——

I should bely my own Conscience, and draw upon me a greater weight than I could bear. But thus far I do confess, I was willing to make the work as short as I could: And because I would not stand so long, I told them I would take the first Jury that came; And when a Jury was called, then I did confess so much as I was convinced of, as to the matter of Fact. I desire you will judge charitably of this that I speak at this time, as in the presence of the Lord, that it is not so really (*viz.* that I acknowledged my self guilty of Murder) I had no such thing in my heart.

I must confess I very freely quit his Majesty, considering what he doth in this cause is the part of a loving Son to a Father, especially the Judges telling him that it is the Law; and I conceive that the Court did nothing, but what they to their best understandings judged right as to Law; Therefore I freely acquit the Court, though there was not enough said, to satisfie such a poor Creature as I am in so great and deep a Point as that was: As for all others, I do not know any man on the Earth, to whom I do bear any Malice, but I am in perfect charity with all men; and I hope the Lord is in charity with me: And therefore as I desire to have forgiveness

ness my self from all those that I have offended, even so, I do freely forgive all those that have in any measure offended me.

The next thing is towards God, and it is that which should be last upon my heart. It is not expected that I should give an Account here of my state and condition, for that is betwixt God and my own soul; And I do, through the Grace and Goodness of God, firmly believe, that my Redemption is wrought, and my Pardon is sealed, and that I shall be immediately in my Fathers armes, and that I shall be translated and brought to behold the Lord Jesus Christ in glory, with comfort and fulness of joy.

Col. JONES his Prayer.

Blessed Lord God, Thou art the greater Opener, open unto my soul the Lord Jesus Christ, who will lead me into the wayes of truth and life; O God save me, make good all the pledges of thy love unto my soul; Oh make all the Promise which I have believed all the days of my life, make them now good unto my soul, giving me the full enjoyment of thy self; I desire to bless and praises thy Name for this hour that thou hast brought me to: Oh, what am I poor worn, that thou shouldest give me this opportunity to suffer for thy Name, and to acknowledge thy Mercies before so great a Congregation at this place! Ho'y Father, Holy Father, Oh that thou wouldest now rain down Blessings from Heaven upon thy poor creatures, that do hear and behold this Action, this day; Oh that thou wouldest sanctifie this thing to them, and let poor England be a Land of truth and happynefs, O Lord let England flourish: And oh that thou wouldest make thy Angel of Light to go before thy people: Good God, we pray thee keep off those great Judgements that hang over the heads of these Nations, because they have sinned against thee: Through thy Name sanctifie us, let not thy Name be reproached. Dear Father, receive my soul, I am ready to come unto thee: Blessed Father, into thy hands I commend my Spirit: thou hast redeemed me: blessed be thy Name, in that thou hast opened the treasures of thy love unto my poor Soul. Thou hast given me this hope, whereof I need not be ashamed. Blessed be thy Name, my spirit is full of joy. Oh holy Father, holy Father, I pray thee let thy blessing come down upon thy poor people. Look upon me, holy Father: Stretch out thine arms to carry me over this brook: I pray Thee stand by me. Dear Father, I cast my self into thy hand, I commit my Soul unto Thee.

Then speaking to the Sheriff, said, Mr. Sheriff, I must needs return you many Thanks for your Civility.

Sher.

Sher. Repl. I am glad to hear such an ingenuous Confession, and that you make such an end, and that you have not gone into any reviling language, as some others have done before.

After this, he committed his Soul to God, and so departed.

Something as to Mr. Gregory Clements, take as followeth.

PERhaps some may think it strange, that there is so little said, as to Mr. Gregory Clement, who suffered with the rest : Therefore this onely is to be laid more, (which is known to many) That Mr. Clement was very silent both in the time of his Imprisonment at Newgate, and at the time and place of his Execution at Charing-Croß : onely this is said, that he exprest his trouble (to some friends in the Prison) for yeilding so far to the importunity of his Relations, as to plead guilty to the Indictment : And although he spoke little at the place of Execution, yet (so far as could be judged by some discerning persons that were near him) he departed this life in peace.

Some additional Passages of Col. Scroop's, Col. Jones's, and Mr. Cook's ; with Mr. Cook's Letter to his Daughter.

Some more Passages of Col. Scroop.

COL. Scroop, when a Friend asked him at parting, the same day, how he did, answered him, Better and better, I thank God, every-moment ; my life doubles upon me, and multiplies.

He also heard him say, when mention was made, that there was some Endeavours for his Pardon, That only would prove a snare to him ; but he was fully satisf'd what to do, and should not to save his Life, do any thing to prejudice his Conscience.

He also heard him when one was discoursing to him the Happiness of Heaven, and telling him it consisted in three things, viz. A perfect Communion with God ; A perfect Conformity to God ; and a perfect Enjoyment of God. He made this reply, Those three Things you mention are but one, we are entring into it, and can tell. And that Friend asking him further about it, he said, That God was but one pure Act, in whom there was no succession nor distinction of Acts ; and that Souls led forth in his Spirit, were in a manner made like him ; for their Injoying was their Conformity and Communion, and one was all : In which he seemed to be swallowed

lowed up, and even then gat so far into Heaven, that all seemed to be but one Act with him.

Some Friends being present, heard both him and Col. Jones say, You can say, God is better then all the world, and say it truly; but you cannot say it with so much feeling and experience, as we now can: we find he is so indeed.

Some more passages of Col. Joh. Jones in prison.

COL. Jones, the night before he suffered, told a Friend he had no other temptation upon him but this, Lest he should be too much transported and carried out to neglect and slight his Life; so greatly was he satisfied to die in that Cause.

The day he suffered, he grasped a Friend in his arms, and said to him with some Expressions of Endearment, Farewel: I could wish thee in the same condition with my self, that thou mightest share with me in my joys.

Some more passages of Mr. Cook.

MR. Cook speaking to his Wife a little before his Death, said, My Lamb, now I am going where I shall meet the Saints all of one mind, which thou knowest was the desire of my heart to see. At another time, saith he, Truly, my Lamb, if I might have my choice now, I would not desire Life; for I could not live where I might not enjoy the Liberty of my Conscience: and when I can do nothing for God, what should I live for? O welcome sweet Death! Thy sting is out, blessed be God; I do embrace thee with rejoycing. Thou art a good Porter, that will suddenly open to me the Gates of Eternity: O those everlasting Gates will my Father set open to receive me. O blessed be God for Jesus Christ the Fountain of all Mercies! Lord Jesus, I come, flying to thee upon the wings of Faith: I come, Lord, full-sail to thee, Lord Jesus receive me. That which the world counts shame, saith he, I count it my Joy, my Crown, and my Glory.

A little before he parted with his Wife, she laying her head in his bosom and wept; whereat he said, My dear Lamb, let us not part in a showre, God hath wiped away all tears from my Eyes, blessed be the Lord.

Mr. Cook's Letter to his Daughter, Octob. 15. 1660.

A little before his Death.

To my Dear Child, Free-love Cook: These, with my most Fatherly endeared Love.

My dear sweet Child,

L Et thy Name, Free-love, put thee in mind of the free Love of God in Christ, in giving thee to me and thy dear Mother: and know, so soon as God gives thee any Understanding, That thou art the Child of one whom God counted worthy to suffer for his sake, and to seal to the Truth of his Law and Gospel with his Blood, which will be a great honor to thee in the judgement of all that truly fear God. I leave thee to the Lord, who I know will take care of thee, and be thy Portion; so thou shalt never want. Learn with all speed to read the Scriptures, and to understand them; and have a great care to serve God, and study to love Jesus Christ, and be obedient to thy dear Mother, and good Grandmother, and thy loving Uncle and Aunt Massey. I pray thee never learn any pride, but be humble and meek, and courteous, and wait upon Gods Ordinances. Love the Word more then thy appointed Food. When the Lord shall please to alter thy condition, be sure to marry one that is gracious, and a man that feareth God: be sure to prefer Grace before Wealth and Parts; for a little with the fear of God, is better then great Riches with an Ungodly Man. The Lord make thee Religious; for Beauty is vanity, and favour deceitful; but a woman that feareth the Lord, she shall be praised. If the Lord give thee Children, be sure to bring them up virtuously and religiously, in the Nurture, Admonition, and Fear of the Lord. I charge thee never to marry without the consent of thy dear Mother, if she be then living. In all thy Actions have an eye to Eternity, and never do any thing against the light of thy own Conscience. Know, that thy dear Father is gone to heaven to thy dear Brother — and be sure so to live, that by Gods Grace thou mayst follow after. If God give thee ability, I charge thee to do good to thy Friends, and to all Gods People: and if my last Will may be of force, do not violate it in the least. So I leave Gods Blessing with thee, praying for thy Temporal and Eternal Happiness, and rest,

Thy dear loving Father,

Octob. 15.

1660.

John Cook.

Some

Some occasional Speeches, and Memorable passages of Col. Axtell and Col. Hacker, during their Imprisonment, and at their Execution.

Being asked by some Friends how he found himself fitted to Encounter with Death?

He answered, I can say nothing until I come to dye, I dare not boast till I put off my Armour, but desire your prayers until there be no more need of them.

Returning from his Tryal at the Court to his Prison with a chearful countenance, and his Wife coming to him full of Trouble he said, Not a Tear, Wife, what hurt have they done me, to send me sooner to Heaven? And I bless the Lord I could have freely gone from the Bar to the Gibbet. They had nothing against me, neither by Gods law nor their own law to condemn me: was it ever known that a man should die for such Words? And further said, *Though men had Judged, yet God had not condemned.*

Some taking notice of his course lodging, he said, What matter is it to have a little durty way, when we have a fair House to come into?

Then looking upon Friends about him, said, If the sight of so few of Gods people be so comfortable, what will it be to enjoy all the Saints in Heaven together?

Towards the close of that Evening he went to prayers (divers being present, who admired the blessed frame of spirit that he was in) admiring God in all his appearances for his poor people, laid all his comfort in the blood of a crucified Christ, and upon the Covenant of Free Grace. He did heartily desire pardon for all his Judges, Jury, and those witnesses that had sworn falsely against him.

Returning again from the Court when he had received his sentence, he came into the prison very chearfully with a Bible in his hand, saying, I shall have the use of this book two dayes more, and then enjoy the fulness of the Gospel to all Eternity.

His Daughter coming in to him, he said, Where hast thou been all this while? I thought thou hadst been ashamed of my Chains; but they that will not bear the Cross, shall not wear the Crown.

A Gentleman coming to visit him, said, Shall I petition for your life?

Col. Axtel replied, Sir, you offer me to my loss.

The Gentleman told him he was going for Ireland. Col. Axtell

said

said, Sir, pray remember my love to all Christian friends there, and tell them (said he, shaking of his Chains rejoycingly) that you saw me in my chains; & I reckon all these links as so many Pearls to Adorn me; and I am sure they are so in Christs account; and tell them, that for that *Good Old Cause* which we were ingaged in, under the Parliament, I am now going to be their Martyr. And as for the King, I wish him as well as my own soul. But they have meerly murdered me; and they might as well have done it at the Tower, as have brought me hither to make this bustle; I wish my blood do not cry to the third and fourth Generation. But I shall do them more hurt in my death, then I could do in my life. They had nothing in Gods law nor their own to condemn me: the Court con- doled me, but it was enough my name was *Axtell*: I wish that I may see them all in Heaven.

A Friend going into Gloucestershire, said to him, Sir, what message will you now send to the good people in the Country?

Col. Axtell Answered, Remember my dear love to them all; and tell them, that their prayers are Answered. Bid them keep close to Christ, and let them not touch with Surplis or Common-prayer-book; and bid them (what ever they do) love the image of Christ where ever they see it, in *Presbyterian, Independent, Baptised* or other; And take heed of striking in with any thing, that will strike out any of the Offices of Jesus Christ.

Four of his fellow-prisoners passed by his Chamber door, as they were going forth to Execution; and being denyed sight of them, he called them by their Names, and with a mighty fervent spirit, said, *The Lord go with you, the Angel of his presence stand by you:* (and then turning about to his Friends, said) *O they are gone to Heaven before me, but we will give them up to the Lord, and so went to prayer, and presently after he went to prayer again, saying, God hath said, that he will make us joyful in the house of Prayer: and many observed that he did perform the duty of prayer Five times that day himself, wherein he laid himself very low before the Lord, acknowledging himself the worst of all the prisoners, and that he should have the least to say for God, and would say to his Friends, Say nothing of me till you see me on the uppermost round of the Ladder.*

His Daughter coming in, he told her he had left Jesus Christ an Executor in trust for her.

Having

Having given an Account to some persons for their satisfaction about his proceedings against the Rebels in *Ireland*, said, I can say in Humility, that God did use me as an instrument in my place, for the suppressing of the bloody Enemy; and when I considered their bloody cruelty in murdering so many thousands of protestants and innocent souls, that word was much upon my heart; Give her blood to drink; for she is worthy: and sometimes we neither gave nor took Quarter, though self-preservation would have said, Give that which you may expect to have.

One coming in, told him that his fellow-prisoners dyed nobly and cheerfully. (Well said he, but how do they stand?) Answer was made, Upon a Ladder. Blessed be God, said he: it is a *Jacobs Ladder*

The Sun shining into the room, he said, If it be so glorious to behold the Sun, what will it be to behold the Son of Glory?

Laying his hand upon (his fellow prisoner) Col. *Hacker*, he said, Come brother, be not so sad; by this time to morrow we shall be with our Father in Glory; and what hurt will they do us to bring us through the Cross to the Crown? Well, our God is the God of Newgate.

Then the Officer coming to carry them down into the Dungeon, he took his leave of many of his Friends then present, saying, Love the Lord Jesus, love the Lord, and weep not for me, for God hath wiped away all tears.

And coming to the door of the Dungeon, said, I am now going to my bed of Roses, my last bed.

Many Friends being with him, there was an Eminent Godly Minister of the Presbyterian way; and Col. *Axtell* taking him by the hand, said, I have one word to speak to you; it is much upon my heart, that one great cause why the Lord contends thus with his people, is for want of their love towards them that were not of their minds. To which the Minister replied, Truly, Sir, I think so too: the Lord help us that wherein we see we have done amiss, we may do so no more. Then said

Col. *Axtell*, I bless God I have not much to charge my self with in this matter.

Col. *Hacker* then said, But I have much to complain of in that matter.

Col. *Axtell* afterwards sitting on his bed side, clapping his hands, said, If I had a thousand lives, I could lay them all down for the Cause.

Where

Whereupon another godly Minister then present asked him what he meant by the cause.

Col. Axtel replied, Sir, I tell you I mean that cause which we were encouraged to, and engaged in under the Parliament, which was for common Right and Freedom, and against the Surplis and Common-prayer-book; and I tell you, that Surplis and Common-prayer-book shall not stand long in England; for it is not of God. And afterwards thinking that he should not dye that day, desired some retirement: but news coming that he must die within an hour (though it was not so) he quickly made himself ready to go; and looking upon his Gloves, said, These are my wedding Gloves; my mortal must marry immortality.

Some Friends going to see him the night before he was Executed, found him at supper very cheartful; and many being present, he said, Take heed of temporizing, &c. for that hath been the occasion of great Evil. Then speaking to an Officer there present, that hath continued till of late in the Army, said, Brother, thou hast been greatly Guilty herein, the Lord forgive thee; thou hast a great hand in this.

To which the person replied, I confess I have been so too much.

Col. Axtell answered, There is yet mercy for thee, if the Lord give thee repentance.

Moreover said, The Lord forgive that poor wretch Lieur. C. N. for he hath sworn falsely in his Evidence; and now is that word made good, that brother shall betray brother to death.

And speaking of Col. T. said, Ah he hath appeared Five pound lighter in Twenty then I thought him to be.

And for Col. H. he was the uncivillest of all about the late King, and yet he comes in a witness against Hacker and me.

That Evening many Friends being with him, he prayed with them, and in that duty the Lord by his spirit filled him with Excellent Expressions, to the great refreshing of those about him. And bewailing the great Divisions amongst Gods people, he said, Lord, if they will not live together in love, thou wilt make them lye together in sufferings. Then minding their present condition, said, Lord, Death is the King of of Terrors to Nature, but it is a believers choise Friend, it is thy high way to lead us into Glory.

After prayer taking notice of his Daughter, he said to her, *Get an interest in Christ, and keep close to him, he will be a better Father to thee then I; and so took his leave of her.* The

The day of their Execution being come, several godly Ministers spent some time with them in prayer, viz. with Col. *Axtel* and Col. *Hacker*; and many friends coming in to pay their last respects, Col. *Axtel* seeing one of his familiar Friends and Companions, said, My dear Brother, thou art better then I am, and yet I must go to Heaven before thee for all that.

He very chearfully said to divers then with him, Dear Friends, rejoyce; I am going where ye shall be also; yea, where we shall be for ever with the Lord, and never part, and be without any more change: I beseech you follow the Lamb where-ever he goeth; though he may lead you in a harsh, dismal and difficult way, yet at last he will bring you into a pleasant path, and cause you to lie down in green pastures, in the Land of rest. *O be faithful unto the death, and he will give you a crown of life*, as he hath given to your suffering Brethren.

Oh! all that we have, or do suffer, is but to make Christ and Heaven more sweet, dear and glorious to us: all the sad steps that we shall tread on this Ladder, is but to mount us to Heaven; for at the top are Angels ready to receive us, as was on *Jacobs* Ladder. All the things I meet with, move me not, I bless my God; for I am sure to fight a good Fight, and finish my course with joy.

Afterwards taking his leave of his Son, embracing him in his arms, he said, My dear Son, fare thee well; I must leave thee; get an interest in Christ, and love him: nothing else will stand thee in stead but an interest in him.

Then calling for his Bible, he hugged it, saying, This hath the whole Cause in it; and I may carry this without offence. And calling to a Friend, he desired him to remember his love to the Congregation, where he was a Member: and after took his leave of all his Friends; exhorting them with much chearfulness to love the Lord Jesus Christ, and keep close to him: And so with great Joy addressed himself to go to his next work.

It will be convenient in this place to give you a brief account of Col. *Francis Hacker*, in regard that Col. *Axtel* and he were fellow-prisoners and sufferers together. He was a man of few words; and had not the gift of Oratory, to deliver himself as others could, yet was very sweetly born up under his suffering, and had a very comfortable assurance that God had pardoned and accepted him in the blood of Christ. He had been a professor of Religion many years

years in the Presbyterian way, and a great lover of godly Ministers. A man of just and honest conversation amongst men, and one that desired to walk blameless in the sight of God: his fellow-prisoner did say he did believe that Col. *Hacker* had an interest in Jesus Christ.

Col. *Hacker* declared to several of his own friends, a little before he suffered, that the greatest trouble he had upon his spirit, was, *that he had formerly born too great a prejudice in his heart towards the good people of God that differed from him in judgement.* And then broke forth into this Admiration, *O what am I, poor vile worm, that God should count me worthy to suffer with such precious souls as these are, against whom I have been formerly so much prejudiced!*

And thus these two gracious persons having finished their course, and the time of their departure being at hand, were both brought forth out of prison; the Sled being ready for them, they took their leave of some Friends that stood at the door, and Col. *Axtel* desired them to be at the place of Execution; and both entering the Sled, they cast up their eyes toward that God to whom they were coming; then with a cheerful countenance, setting themselves down, they were drawn to *Tyburn*, the place of execution, where a Cart was set ready, into which they both ascended, their countenance not at all changed, though now the King of terrour stared them in the face: the Ropes being then put about their necks, and a burning fire kindled before their faces: and being there ready to receive that sentence which Nature would have sunk under, if Grace had not supported, first Col. *Axtel* applies himself to the Sheriff in these following words:

Col. *Axtel's* speech at *Tyburn*, Octob. 19. 1660.

MR. Sheriff, I am now as you see come to the place of execution, according to my sentence. I desire your leave that I may speak freely and without interruption; first to this people, and then to God; for it is the last that I shall speak in this world, and I hope it will redound to your account.

Mr. Sheriff's reply. Sir, you know what the Court prohibited you to speak, and what was spoken at the Bar of the Court, was there decided; therefore 'tis needless to repeat it here. I hope you will keep to the present business that concerns you, and not go out into impertinencies; and because you have but a little time, spend it to
your

your best advantage, and the good of the people, and then you shall not be interrupted. Or to the same effect.

Col. Axtell begins. I say the very cause for which I have engaged is contained in this book of God, (having the Bible in his hand) both in the civil and religious rights of it, which I leave to you (giving the book to Mr Knowles.)

You see a dead man living, and yet I hope I shall live to all eternity, through the mediation of Jesus Christ, the Mediator of the Covenant of free grace.

I must truly tell you, that before these late wars, it pleased the Lord to call me by his grace, through the work of the Ministry; and afterwards keeping a day of humiliation in fasting and prayer, with Mr. Simeon Ash, Mr. Love, Mr. Woodcocke, and other Ministers, in Laurence-lane, they did so clearly state the cause of the Parliament, that I was fully convinced in my own conscience of the justness of the War, and thereupon engaged in the Parliament-service, which (as I did and do believe) was the cause of the Lord. I ventured my life freely for it, and now die for it.

Then Mr. Sheriff said to this purpose, Sir, remember your self.

Col. Axtell proceeds: And after the work of the Lord was done in England, my lot cast me in the service of Ireland, and I thank the Lord I was serviceable to the English Nation in that Country, and have discharged my duty fully according to the trust committed to me there.

As for the Fact for which I now suffer, it is for words, onely for words, and but for words; and the sentence is already reversed in my own conscience, and it will be reversed by Jesus Christ by and by. I pray God from the very bottom of my soul to forgive all that have had any hand in my death, both Witnesses and Jury, and the Court that passed sentence; for considering the Doctrine of our Lord Jesus Christ, as he hath laid it down, Matth. 5. 44. It hath been said of old time, Love your Neighbour and hate your Enemies; But I say unto you, Love your Enemies, and pray for them that hate and despitefully use you, that you may be the Children of your Father which is in Heaven.

I desire according to this Doctrine from the bottom of my heart that God would give them true repentance, and not lay their sin to their charge, nor my blood, which by Gods law and mans, (I think) could not justly have been brought here to suffer. But I bless God I have some comfortable assurance, that I shall be imbraced in the Arms of Christ, and have cause to hope that his Spirit shall carry my soul into the Fathers hands.

And if the Glory of this Sun-shine be so great (the Sun then shining bright) how much more is the glory of the Son of God, who is the Son of righteousness!

I think it convenient to give you some Account of my Faith.

I believe all things written in the Old and New Testament as the principles and doctrine of a believers Faith; I believe the blessed Ordinances of Christ, that it is our duty to hear the word preached, to seek unto God in prayer, and to perform Family duties, and to walk in the Communion of Saints; and for my own part, I am a Member of a Congregation, which I judge to be the way of Christ (and were it for that only I were to die, I could witness to it) which is a company of men born again by his grace, that walk in the ways of Christ blameless and harmeless. I believe Jesus Christ died for poor sinners, of whom I am chief, as the Apostle Paul saith, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. And if the Apostle might say so, much more may I.

Friends and Country-men, I have reason to bewail my own unprofitable life, having been very unfruitful unto the people of the Lord: the Lord knows I have much filth upon my heart; were it not for the blood of Christ that cleanseth and washeth me, according to his promise, saying, I have loved you, and washed away your sins in my own blood. For there is no remission of sins without the blood of Christ. I desire you all to loath and cast off sin; it were better to suffer then to sin, it is better to die then to sin: nothing could grieve our Saviour but sin, and therefore have a care of that: you and I must meet one day at the bar of Christ, and the Son of God shall be our Judge; for God hath committed all judgement to the Son, That all men should honour the Son as they honour the Father. This day is a resemblance of that day; therefore be serious: I beg as much good to your immortal souls as I expect to enjoy by and by. I beseech you beg of God that he would save your souls, and omit no opportunity through the strength of the Lord to believe, and put your trust in the Lord Jesus Christ: be sure labour after assurance of your interest in him, or else you will be of all men most miserable; for I of all men were most miserable, if I had not believed to see the goodness of the Lord in the land of the living.

Blessed be the Lord that brings me into this state, let the way or means be what it will. It is Gods sovereignty who made his creatures to dispose of them how he pleaseth, and God hath ordained this death for me, from all eternity. The Lord Christ often prayed, Thy will be done; this is the Lords will. He hath numbred my days, and my times are in his hand. Many seek the Rulers favour, but every ones judgement is from the Lord. When Pilat said unto Christ, Knowest thou not that I have power to crucifie thee? Christ answered him, Thou couldst have no power

power against me, except it were given thee from above. Therefore I acknowledge the righteous hand of God. He is righteous, but I am sinful: Therefore will I bear Gods indignation, because I have sinned against him.

It is said of Jesus Christ, That for the joy set before him, he endured the cross, and despised the shame, & is set down at the right hand of God, where I hope to see him by and by, in glory and Majesty, and to see his Angels and believers worshipping of him; and therefore I despise the shame. Our Saviour died upon the cross without sin. I am a sinful creature, a wretched sinner, and shall I expect better then he that was my Master? he who was holy, and never had a sinful thought in all his life; and died not for himself, but for us, that we might live through his death, that through his poverty we might be made rich. And Christ having done this for his people, it should not be in your eyes thought a despicable thing that we should suffer for him, having been engaged in the work of God. But Christ must prevail in righteousness, and he will prevail.

Now Mr. Sheriff, I thank you for your civility, and for this leave.

After this, Col. Hacker spoke something privately to him, whereupon Col. Axtel said, Mr. Sheriff, must we both die together?

Mr. Sheriff answered, Yes.

Then Col. Hacker read a paper which he had in his hand, a copy whereof followeth:

Friends and Country-men, all that have known me in my best estate, have not known me to have been a man of Oratory, and that God hath not given me the gift of utterance, as to others: therefore I have only this briefly to say unto you that are spectators: As the Parliament stated the war, I did out of judgment and conscience joyn with them, in the common cause, and have through grace been faithful to it according to my measure. And as for that which now I am condemned for, I do freely forgive both Judges, Jury and Witnesses, and all others; And I thank the Lord, to whom I am now going, at whose Tribunal I must render an account, I have nothing lies upon my conscience as guilt, whereof I am now condemned; and do not doubt but to have the sentence reversed. I do now apply myself unto God by prayer, and do desire the hearty prayers of all that fear God, that I may have a sweet passage from this mortal life, to that immortal life which God hath prepared for all that are in Christ Jesus.

Francis Hacker.

After the reading of this, he desired that Col. Axtell would be both their mouths to God in prayer.

And then Col. Axtell said, I desire all that fear the Lord to hear me with patience, and to lift up their hearts to seek the Lord with me, that we may have his strength, and the presence of his spirit from this world to everlasting life.

And with a wonderful composed frame of Spirit, and with an audible Voice, entred upon the following Duty; wherein the Lord helped him with such excellent Expressions suitable to both their conditions.

The Prayer followeth :

OH! Blessed Lord, the God and Father of our Lord Jesus Christ, who art the great God of heaven and earth; heaven is thy throne, and the earth thy footstool; thou upholdest all things with and by the word of thy power. The issues of Life and Death are in thy hand, O God. Blessed Lord, we pray thee let us have communion with thy self, and the glory of thy face; let the shining Rays of Christ shine continually upon our souls. Lord, let there be no interposition between the brightness of thy glory and our souls, till we come into the fulness of the possession of it. Blessed Lord, we desire to take shame before thee and this multitude, for all our iniquities and transgressions: we were born and came great sinners into the world; the root of bitterness was in us, that flowed from that bitter Fountain Adam: but Thou, O Lord, hast been pleased to send the second Adam, that, as by the sin of one man death entred into the world, so by the obedience and righteousness of one, Jesus Christ, many should be made righteous. Blessed Lord, thou knowest all our original guilt, all upon our hearts, and upon our consciences, all our personal defilements and transgressions; we pray thee, Lord, wash them all away in the blood of Jesus Christ. Lord, we have nothing of our own to rely upon, but a Christ; for all our goodness and righteousness is but as polluted rags, and menstruous clothes. Therefore, O Lord, thou hast said, By the works of the Law no man shall be justified, but by the righteousness of Christ Jesus. Therefore, O Lord, hold out the Covenant of Grace to poor Believers, and make Jesus Christ the Mediator of the Covenant, to perform Gods part to us, and our part towards God. Oh Lord, in thee are all our springs: thou art the Fountain of all Grace; let us have mercy and pardon from thee. Lord, it is by Grace that any here are saved. Thou shouldst be a righteous God if thou shouldst not only suffer us to lie under the condemnation of man, but to exclude us from heaven and glory for ever.

But, Lord, if thou shouldst be strict to mark iniquity, who should stand in thy presence? but there is mercy with thee that thou mayst be feared. Lord, thou hast said, Who is a God like unto thee? pardoning iniquity, and passing by the transgressions of the remnant of thy people, for thine own Names sake. Lord, it is thy Covenant, that thou wilt put thy spirit into our hearts, and write thy Law in our inward parts, and our sins and transgressions thou wilt remember no more. Blessed be the Lord for the Lord Jesus

Jesus Christ; for had it not been for a Christ, we were undone for ever. Blessed be our Lord, that hath written our names in heaven, and given us a portion in Christ, in whom we have believed and trusted. We humbly beg of thee the pardon of all our personal and family guilt; the sins of our publick Employments, which thou knowest we have not willingly committed, though it may be through infirmity and temptation, and the sins of our Nature. Lord, we humbly pray thee, let us see our selves justified in the blood of our Lord Jesus, that we may say with the Apostle, Who shall lay any thing to the charge of Gods elect? It is God that justifieth us, it is Christ that died; yea, rather that is risen again for our justification. He is risen that he might be our Advocate, Intercessor, and Mediator. He is filled with all the fulness of the Godhead, to distribute to us according to our need. Thou hast promised by the Apostle, that God shall supply all our wants according to the riches of his own grace. Lord, thou wilt have the Pasche eaten with sower herbs, and Lord we are contented: but, Lord, thou hast provided sweet Wine for us: and hast thou not kept the best Wine, and the best of thy Divine comforts until now? till now? to carry us over this bridge, and passage from earth to heaven? Sanctifie this our passage; for it is best to have the cross with the crown; they go together, and are inseparable: therefore saith our Lord, They that suffer with me, shall also reign with me.

Dear Lord, we pray thee give us a full evidence, and let thy Holy Spirit witness to our souls that we are the children of God, and reconciled to thee in the covenant; and that we shall through thy Son be glorified with thee. Strengthen our Faith, that we may lay hold upon a naked Christ, that by his blood we may be purged, washed and cleansed; and for our justification, sanctification, and acceptation with the Father.

Glorious Lord, we desire to leave our requests with thee on the behalf of this poor people, as the last request we have to beg of thee on this side heaven: If there be any here not belonging to Christ, and not friends to him, Lord convert them, and shew them their own undone and miserable estate, and give them the pardon of a dying Saviour, (thy poor servants would not part with a Christ for ten thousand lives.) Lord, make Christ precious to their immortal souls: Lord, convince them of the evil of their sins, and the evil of their own ways, and break them off from them, and cause them to close with Jesus Christ. Thou hast promised that those that come unto him, thou wilt not cast off. Remember all thy people, and help them to persevere in thy grace and love, and make them able to hold fast the truth till thou come; and to quit themselves like men, to stand fast in the Faith.

Blessed Lord, we humbly pray thee to have mercy upon that great City,
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the place from whence we came. When thou resolvedst to destroy Sodom, thy servant Abraham expostulated with thee, and thou saidst, If there were but ten righteous thou wouldst save it: but, Lord, there are many tens of righteous ones in that City. It hath been a place where thou hast been glorified, and where many godly Ministers have been encouraged: O Lord, let it go well therefore with that great City, and let thy Gospel have free passage in the publick worship of it. Bless the Government and Governours thereof, and make them Instruments to thy glorious praise. We pray thee have respect to the chief Magistrates that are come here by command to see Execution done: Oh Lord, we beg mercy for their souls: O that Christ would evidence himself more to their souls, and that we might meet in heaven together, and be embraced in the arms of our Lord Jesus Christ. And him that shall be the Executioner, and must now wash his hands in our blood, do thou wash his soul in the blood of Jesus Christ: O Lord, we pray thee that thou wouldst have pity upon his poor soul, and remember him in his low estate; and let him know what it is to be washed in the blood of Christ, that fountain set open for sin and for uncleanness.

Blessed Lord, help us thy poor creatures with strength, for we have no strength of our own. Thy Word saith, that Death is the King of Terrors; but blessed be thy Name, thou hast taken the sting out of it, and the poison from it; and therefore, as saith the Apostle, Oh death then, where is thy sting? Oh grave, where is thy victory? Thanks be to God, through Jesus Christ, that hath given us the victory. Thou hast said by the Apostle, We have the sentence of death in our selves, and therefore should not trust in our selves, but believe in Christ that raiseth the dead. Lord, we will not trust in our selves, but in the living God—Oh my God, that art the God of Abraham, and Isaac, and of Jacob, strengthen and support our poor souls. Stephen when he was stoned to death, saw the Heavens opened, and the glory of the Father and of his Throne; shall we but see the face of Jesus Christ, bearing up our hearts under all, and we shall go thorrow. Thou hast promised that thou wilt never, never, never leave us nor forsake us. Thou hast said, Who can separate us from the love of God in Christ Jesus? Can life? can death? or what can separate a Believer from Jesus Christ. Let thy Angels come down: we are perswaded that the Angels are ready to receive our souls, and to carry them into thy bosome, and into the company of Abraham, Isaac, and Jacob, and of the blessed Apostles and Martyrs and Witnesses of Jesus Christ, and just men made perfect in thy Kingdom. Blessed Lord, thou art our support and comfort; support us with the cordials of thy love, O thou Father of Mercies, and God of all Consolations!

Blessed

Blessed Lord, before we make an end of praying, we beg one request for the chief Magistrate of this Nation, That thou wouldest give him a glorious Christ into his poor soul, and magnifie thy grace towards him, that he may become a friend unto Christ, and a friend to the people of Christ; and reign in righteousness; and may be a terrour to evil doers, and a praise to them that do well; that he may cast away iniquity with his eyes, and rule for God, before whom he and all others must render an account in the day of judgement. Lord hear us for him. And blessed Lord do the like for all that had any uncharitableness towards us; we would have none towards them, but we beg their souls might live in thy presence; make them to see their sins, and let them receive their pardon, that we might embrace one another through the grace of God, in Jesus Christ one day in Heaven. Dear Father, we pray thee for them as we would beg for our selves.

We now desire to resign up our selves into thy bosome as it is thy Command; thou hast said, Ye are bought with a price, not with silver or gold, but with the precious blood of Jesus Christ: and we offer up our bodies and souls unto Christ, which is but a reasonable service, that thou shouldest have all when thou callest for them, our estates and lives themselves. The Earth is the Lords, and the fulness thereof, and we are all his works: It is God's sovereignty to command whatsoever he pleaseth. Blessed Lord, we desire with our Lord Jesus, when he offered up himself upon the cross, he said unto thee, O Father, into thy hands I commend my spirit; and with Stephen when he was put to death, Lord Jesus receive my spirit.

So say we, Lord Jesus receive our spirits; pity us, love us and accept us, in thy Son upon whom we rest for life and salvation. Lord, let us know that death is a passage into Glory; it is appointed for all men once to dye, and after death to Judgement. This is a decree and statute-law of Heaven, That all must dye; and this is some comfort in our death, that from this time forward, we shall sin no more, grieve Christ no more, dishonour God no more, nor offend any else more: set thy love upon our souls, and let our prayers be dissolved into praises, where we may embrace thee, and thou embrace us.

We humbly intreat thee do more abundantly for us and all them we have prayed for, then we are able to ask or think, in the name, and for the sake, of our Lord Jesus, who is the Intercessour with the Father, who hath promised that he will pray the Father for us; he is the Mediator of the new Covenant, betwixt God and us; our fulness our strength, our comfort, and our support, our All; in his name we ask all our requests; to whom with thy self and thy holy Spirit; we desire to give all Honour and Glory, and Praise for evermore. Amen.

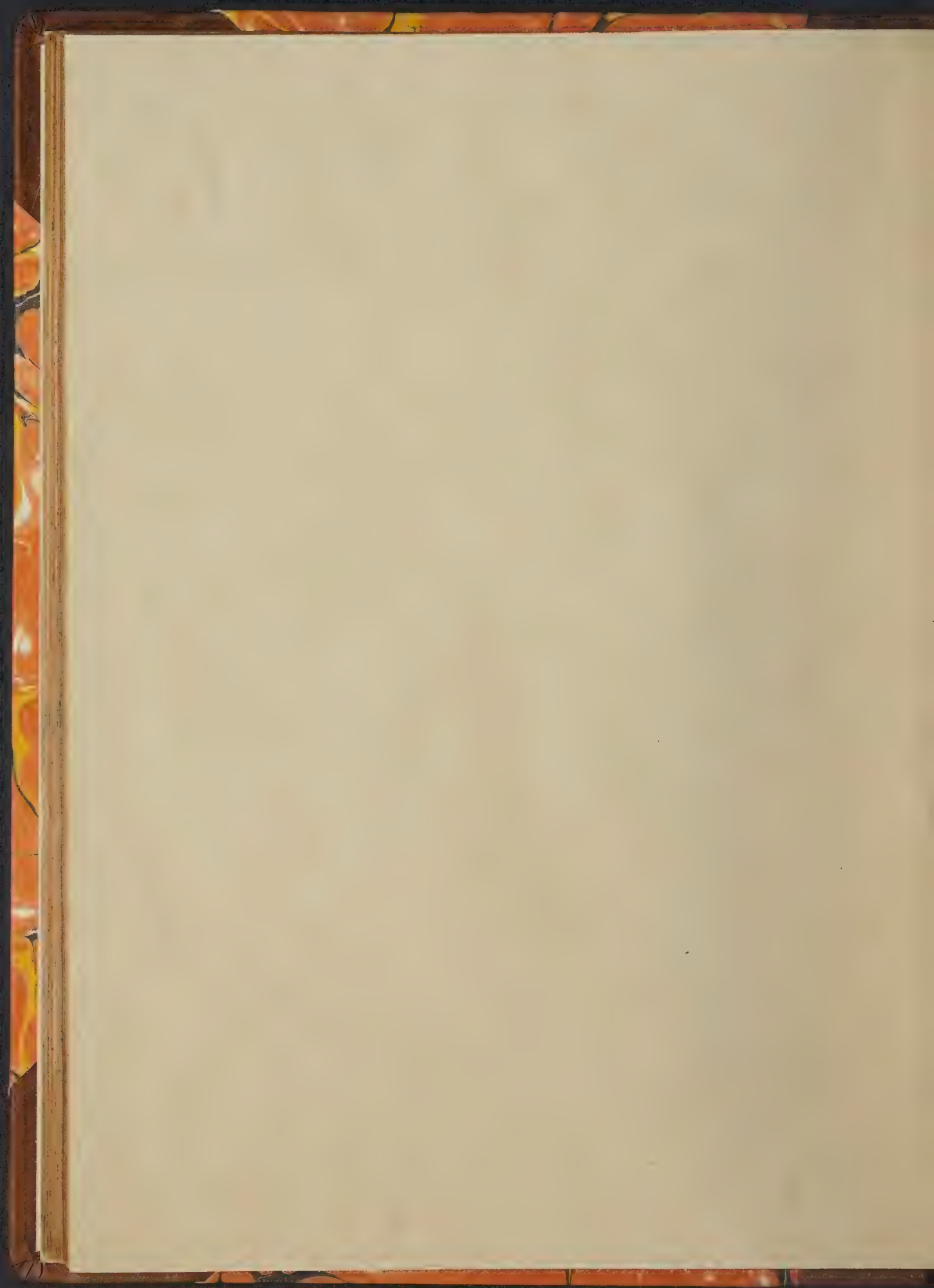
After.

After he had ended his prayer, he gave the Sheriff thanks again for his civility; and then turning to Col. *Hacker*, they saluted and embraced each other in their Armes, and said, The Lord sweeten our passage, and give us a happy meeting with him in Glory.

Then pulling his Cap over his Eyes, expecting as is supposed that the Cart should be drawn away, with his hands lifted up, he uttered these words with a loud and audible voyce, Lord Jesus receive my spirit: but the Cart staying a little longer, he lift up his hands the second time, and with the like audible and loud voyce, said, Into thy hands, Oh Father I commend my spirit; and yet in regard there was no man found to put forward the horse to draw away the Cart, until the common Hang-man came down out of the Cart himself to do it; the Carman as many witnesses affirm, saying, he would loose his Cart and Horse before he would have a hand in hanging such a man. By this means he had opportunity to lift up his hands and utter the like words the third time also.

One thing more is very remarkable, that when Col. *Axtell* and Col. *Hacker* were taken out of the sledge into the cart, the spectators being in great numbers there, behaved themselves very civilly, onely two persons among them as soon as the Ropes were put about their Necks, cryed out very earnestly, Hang them, hang them Rogues, Traytors, Murderers; Hang-man, draw away the cart: whereupon a man that stood by them desired them to be civil, and said, Gentlemen, this is not civil, for the Sheriff knoweth what he hath to do; & thereupon they were silent, and gave attention to Col. *Axtell*'s speech and prayer; but before he had done, those very persons were so affected, that they could not refrain from pouring out many Tears upon the place, and went aside to a place a little more retired to weep; and that man that before desired them to be civil, went after them and beheld them, to his great admiration, as himself hath Narrated.

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